



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Arch. C. III. 26

Third Edition.

REMARKS ON
THE PROGRESS OF POPERY.

—
BY THE REV. EDWARD BICKERSTETH,
RECTOR OF WATTON, HERTS.

—
PRICE ONE SHILLING.

Baillie & Co.

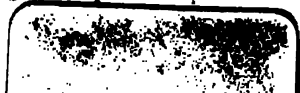
1303 f. 64.



Arch. C. IV. 26



1303 f. 64





REMARKS
ON THE
PROGRESS OF POPERY,

INCLUDING OBSERVATIONS ON
ITS TRUE CHARACTER,

THE CAUSES OF
ITS PRESENT PROGRESS, ITS FINAL FALL, AND THE
DIFFICULTIES AND DUTIES OF PROTESTANTS
IN THESE DAYS.

BEING THE
INTRODUCTORY REMARKS
TO A VOLUME ENTITLED
'The Testimony of the Reformers.'

BY THE REV. E. BICKERSTETH,
RECTOR OF WATTON, HERTS.

THIRD EDITION, ENLARGED.

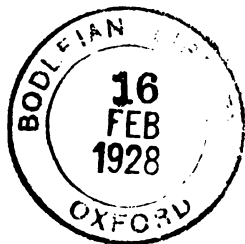
LONDON:
PUBLISHED BY L. AND G. SEELEY, 169, FLEET STREET.

MDCCCXXXVI.

PRICE ONE SHILLING EACH, OR 12 FOR 10s. 6d.

D

Arch. C. IV. 26



CONTENTS.

The Gospel intrusted to Ministers.....	3
Infidelity an open enemy to it. . . .	4
Popery a more dangerous enemy and its state a matter of deep concern.....	5
Its recent progress shewn.	6
Distinction between Popery and Papists.....	9
I. DESCRIPTION OF POPERY.....	10
1. Extracts from the Missal.....	10
2. Extracts from the Decrees of Trent.....	11
3. The Creed of Pope Pius iv.....	11
4. Petition of Irish Bishops.....	15
5. The Mystery of Iniquity.....	19
6. Antichrist.....	21
7. The Man of Sin.....	22
8. Babylon.....	23
9. The great Whore.....	25
II. THE CAUSES OF THE PROGRESS OF POPERY.....	27
1. Decay of Protestant Principles.....	27
(1.) Tracts of the Christian Knowledge Society.....	28
(2.) Scotch Church.....	42
2. Departure from the Bible as our standard.....	43
3. State of the Public Journals.....	44
4. Departure from Reformers' Testimony that Popery was Antichrist.....	45
5. Of the Idolatry of Popery.....	49
6. Removal of Disabilities.....	51
7. Influx of Foreign Papists.....	52
8. Increased intercourse with the Continent.....	52
III. SPECIAL DIFFICULTIES IN CONTENDING WITH IT.....	53
1. Its connection with Politics.....	53
2. Its connection with Democracy.....	53
3. Its connection with Dissenters.....	53
4. Its extreme adaptation to us.....	54
5. Corrupted Protestantism.....	56
6. The efforts of Papists in Ireland.....	57
7. False security.....	57
IV. SOME ADVANTAGES.....	58
1. Open warfare.....	58
2. Manifestation of real character.....	58
Conflict approaching.....	59
V. OUR DUTIES.....	60
1. The mind of God as to Popery.....	60
(1.) Its last success.....	60
(2.) Its final destruction.....	61
[1.] By Democracy.....	61
[2.] By the coming of Christ.....	61
2. The character of the faithful witnesses and their duties.....	61
1. Prayer and Watchfulness.....	62
2. Entire Devotedness.....	62
3. Knowledge of Popery.....	64
4. Confession of Christ.....	64
5. Taking heed to prophecy.....	64
6. Send the gospel through the world.....	65
7. Proclaim the fall of Babylon.....	67
(1.) By Religious Societies.....	68
(2.) By Sermons.....	69
(3.) By Publications.....	70
(4.) Work in the Colonies.....	71
8. Denounce God's wrath on Popery.....	73
VI. THE GLORIOUS REWARD OF FIDELITY.....	73
VII. PRAYERS in behalf of the Irish Church.....	76
Prayer suited to the times.....	77
— for Infidels.....	79
— for Papists.....	80

REMARKS
ON THE
PROGRESS OF POPERY,



ETC.

THE glorious gospel of the blessed God, committed to the trust of his ministers (1 Tim i. 11), is the richest treasure which they can dispense to men. In proportion to the excellency of the treasure is the responsibility of faithfulness to their trust.

How rich that treasure is, what tongue can utter! It is *the good tidings of great joy, which shall be to all people*, that there has been born for us, a Saviour, which is Christ the Lord. It is *the faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners*, even the very chief. It is the good news, that, though our God is beyond compare pure and holy, just and righteous, he *so loved the world*, the sinful, rebellious world, *that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

By simple faith in God's testimony concerning his Son, we enter into the most delightful of all feelings, that God loves us, though vile and sinful, and is our most tender and merciful Father, and thus we have the rich privilege of being his children. This

faith is its own evidence in the peace, joy, love, and gratitude with which it fills the bosom of the Christian, and the holiness which it produces in his life. *He that believeth hath the witness in himself.* In his very coming to Christ he knows that he is among the elect, and has been drawn of the Father to come; *all that the Father giveth me shall come unto me: no man can come to me, except the Father draw him: my sheep hear my voice; I know them, and they follow me.* Under the blessed influence of these truths, and by the new creating power of the Holy Ghost, the Christian loves as his tender Father the great God, loves his Saviour Jesus, and all his fellow-men; and in the diligent use of all God's appointed means of grace, he is daily conformed, more and more, to his heavenly Lord, and becomes meet for his everlasting inheritance.

Satan, the God of this world, seeing this blessed effect of the pure gospel of Christ, has ever bent his strength from the very beginning, to mar and adulterate it. We see this in the necessity of the first council at Jerusalem, and in the epistles generally, especially those to the Romans and Galatians. The Lord who foresaw that Rome would be one grand instrument employed by Satan to obscure and overthrow *the gospel of the grace of God*, in his infinite wisdom and love provided the most complete, systematic, full and orderly statement of salvation by grace, addressed specially to the Romans, that it might be their guard from these devices of that enemy.

To maintain the purity of the gospel, to be full of zeal and godly jealousy on this point, is a great part of our fidelity as *stewards of the mysteries of Christ*. Especially does it become us to be so when there is reason to think that the grossest corruption of the gospel that the world has ever yet seen, is again reviving among us.

We live in most awful, heart-stirring and fearful times, from infidelity as well as from popery. We cannot indeed be blind to the fact, that INFIDELITY is a more open enemy to Christ than popery, not even pretending to hold ONE of the truths of the gospel, and in its very nature excluding altogether the hopes, the *joys, and the holiness*, the present and the everlasting

happiness of delighting in God, which comes by Christ our Saviour. Nor can we be blind to the fact that there are said to be thirty congregations in London where infidelity is regularly preached, and that the worst works of infidels, and those most adapted to delight man's fallen mind, are widely circulated. The writings of infidels on the continent fearfully embody now all kinds of blasphemy. In the language of Cecil, 'The infidel conspiracy approaches nearest to popery. But infidelity is a suicide. It dies by its own malignity. It is known and read of all men. No man was ever injured essentially by it who was fortified with but a small portion of the genuine spirit of Christianity, its contrition and its docility. Nor is it one in its efforts; its end is one, but its means are disjointed, various and often clashing. Popery debases and alloys Christianity; but infidelity is a furnace, wherein it is purified and refined: The injuries done to it by popery will be repaired by the very attacks of infidelity.' Yet Mr. Cecil said, 'The church has endured a pagan and a papal persecution. There remains for her an infidel persecution,—general, bitter, purifying, and cementing.'

We must not then overlook this foe, as one also to be met: and it can only be met by the same bright, holy; joyful, and heavenly light of divine truth shining in our principles, in our words, and in our lives; *that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.*

POPERY is a more dangerous enemy because it pretends to be the warmest and only real friend of Christ. Believing what protestants do of popery, its state and progress cannot but be a matter of deep interest and concern. If we love, as we do from the heart, papists who as our fellow men, are with ourselves the objects of the love of the same God and Father, (John iii. 16.) who are with ourselves redeemed by the same divine blood, (2 Cor. v. 19.) and who have the same promises of the Holy Spirit as ourselves, (Luke xi. 13.) how can we but see, with

deep sympathy, any progress in that which we believe is abominable to God, our Father, and ruinous to the everlasting welfare of our fellow men, our brethren in the flesh!

We believe popery to be THE MYSTERY OF INIQUITY, (2 Thess. ii. 7. with Cecil, we think it 'the masterpiece of Satan—formed to overwhelm—to enchant—to sit as the great whore making the earth drunk with her fornications,' (Rev. xvii. 1, 2.) and believing this, and knowing that there are now in the world probably one hundred millions of our fellow men under this delusion, surely it is our bounden duty with all affection and earnestness to entreat all papists, *come out of her that ye partake not of her sins, and that ye receive not of her plagues.*

There is much reason to fear that POPERY IS NOW ADVANCING and extending in this Country and in the United States of America; and it is very desirable that protestants should be made acquainted with this fact, and be stirred up to exertion against so great an evil.

In considering the present state of popery, it must be admitted that it has different features in different countries.

ON THE CONTINENT, popery, in its ecclesiastical revenues and political power, has materially suffered by the varied revolutions which have taken place in France, in Spain, in Portugal, and in other countries. Its dominion and influence to injure externally, have thus been greatly crippled and overthrown. Infidelity has made her desolate and naked. (Rev. xvii. 16.)

IN NORTH AMERICA, though accounts differ, and probably the chief increase of papists has been from emigrants of their communion from other countries, it is probable that papists have also been to a certain extent successful in turning protestants to their awful delusions, and it is believed that foreign wealth has been furnished to a considerable extent to aid the progress of popery in America.¹

¹ The following statement taken from the Christian Observer of January, shews the progress of Popery in the UNITED STATES.—
"All the priests of Rome and Ireland could not have accomplished one tithe of what has been effected for Popery in the United States, had they not added to their forms of religious worship, the monastic

The testimony of Bishop Broughton as to New South Wales, was given at the monthly meeting of the Christian Knowledge Society in January last, to this effect: 'Protestantism was much endangered in the Colony; the efforts of Rome in that Country were almost incredible. The country is traversed by the agents of Rome. I earnestly desire means of counteracting these machinations. The protestant schools could be maintained no longer, and a grant was required to maintain schools in connection with the church, and in the churches themselves.'

In IRELAND, the undisguised, bitter, and persecuting spirit of popery on the one hand, and on the other the large circulation of the Holy Scriptures, have been overruled and blessed by the mercy of God, to withdraw many a spiritually-minded follower of Christ from its ranks, and it is not believed by some, who have the means of information, to be there making progress.¹

systems of education in colleges and convents. It is but a little more than forty years, since the first Roman Catholic See was created, by the Pope in the United States. There is now a catholic population of 600,000 souls, under the government of the Pope of Rome; an archbishop of Baltimore, 12 Bishops, and 341 Priests. The number of churches is 401; mass houses about 300; colleges ten; seminaries for young men, nine; theological seminaries, five; novitiates for Jesuits; monasteries and convents with academies attached for young ladies, thirty one; seminaries for young ladies, thirty; schools of sisters of charity, twenty-nine; an academy for coloured girls at Baltimore, a female Indian school Michigan; and seven catholic newspapers.²

My friend, the Rev. Josiah Pratt, remarks, that in the state of Illinois in America, a district 360 miles long by 200 wide, a tide of 100,000 persons per annum is pouring in, and fast forming settlements and townships. The Unitarians, and the Romanists, are making great exertions to preoccupy the field: and it is understood that large sums are sent over from the Leopoldine Institution in Austria, to propagate the Romish Faith.

¹ The following fact, occurring at a meeting of the teachers of the Irish Society at King's Court in Ireland, as given in a letter from the Rev. R. Daly, dated October 29, 1835.—'The most interesting and gratifying part of the whole meeting was towards the conclusion of the day; the examination of thirty six of those Irishmen, who were anxious to receive on the next day, the sacrament of the Lord's Supper. They were addressed collectively on the nature of the step they were about to take, and afterwards several of them were individually examined, and led to express their reasons for leaving the Church of Rome, and desiring to join the Protestant communion. They were likewise strictly questioned as to their personal religion.

Respecting GREAT BRITAIN, we have information of its progress of a painful character. About forty years since, there were but about 30 chapels in Great Britain. In the year 1835 there were 510; in England 421, and in Scotland 89. In that year 11 new ones have been built. In Dover, and also in Kidderminster a protestant chapel has been converted into a papal chapel. They will, with praiseworthy zeal if it were in a right cause, build a chapel where they have not a dozen members, and this chapel is sometimes filled by the zeal of those members from the neighbourhood. There are said to be now, 700 ecclesiastics in this Island, and they have resorted in several places to preaching in the open air. Popish colleges and seminaries are multiplying, and these are modern institutions; there are now 8 popish colleges and 52 seminaries, and in many of them great decorum and application to their objects is manifested. Monasteries and nunneries are also beginning. With these efforts are connected several tract societies; they have been very active in distributing tracts in favour of popery at the doors of meetings and churches, and at the Scotch church near Covent-garden, at the evening service they distributed them in the church. They form schools adapted to attract the children of the poor, giving public breakfasts and clothing the children, and thus getting the parents to attend mass. The chief body of the reporters for the public journals are said to be papists. While a few of the higher classes, many of the lower it is believed, have been entrapped into this snare of the enemy. In Scotland there once were but few Roman Catholic families, there are now in Glasgow alone 30,000 Roman Catho-

and as to their views of Christian truths. The result was most satisfactory. We have every reason to hope that they left the Church of Rome on a scriptural conviction of its errors, and that they now wished to approach the table of the Lord from a sense of their situation as sinners, and from a value of the salvation purchased by the blood of Jesus. On the Sunday I had the pleasure of preaching to these men, and administering to them the sacrament in the Church of Kingscourt; except twelve or fourteen, who had received the sacrament before, all were new converts from the Church of Rome, and *all brought to the knowledge of the truth by the Holy Scriptures in the Irish language.*

lics, and it is believed that there has been an increase of popery on the eastern as well as on the western coast.¹

The influence of papists with the government is manifested not only by the grant to Maynooth College, and the withholding of grants from the Kildare Place Society, but in aiding the sending out priests abroad, and in the national system of education now adopted in Ireland.

I am credibly informed that, since the year 1815, large sums have been remitted from the continent to this country and Ireland, for the purpose of promoting popery; my informant puts the sum at £400,000, and stated the name of the person to whom the distribution of it was assigned.

After making every abatement from the increase of population, there is then painful evidence of the growth of popery in protestant Britain. We have to say of the papists of our day as Paul did of the Jews, *I bear them record they have a zeal of God, but not according to knowledge*, and that, like the pharisees of old, *they compass sea and land to make one proselyte*, and they have been successful in those countries where protestantism is in its purest form.

Before we proceed to shew what the scriptures say of popery, let us most carefully distinguish the system, from the men under the system. For the men under the system, we would do every thing in our power, we would say every thing that truth will allow that is kind and loving. We are sure God

¹ The following account is taken from the Record of Jan. 21, 1836. 'The Roman Catholic Bishop of Edinburgh, at the opening of the conventual church is said thus to have expressed himself. 'Since the period of the Reformation there was a time when one solitary Catholic priest wandered over the length and breadth of the kingdom—now your places of worship adorn the places of the land and are widely scattered over the face of the country;—now you at noon-day worship the Almighty with almost all the splendour of Catholic times and Catholic countries. Scarce now does the year roll over in which several edifices are not reared and dedicated to God, according to the form and faith of the Catholic church. You are yet assembled, my friends, in the first conventual chapel that has dared to raise its head in this kingdom since the Reformation. Yes, my fellow Catholics, if to-day St. Margaret stands alone, the time may not be far distant when the increase of similar institutions may be proclaimed with as much joy as I at this moment experience in alluding to its solitary existence.'

has his people among them, ignorant of the real character of this falling away from the truth, and thinking that they are in the only true church of Christ, for he himself has bid his people to come out of Babylon, (Rev. xviii. 4) and therefore it is of such importance to set before their minds the light of God's word. We believe that there are bright and holy examples of devotion among the papists. We cannot look at the Jansenists without seeing this. Though there are passages in God's word which make us tremble for all under the full power of popery as in the extremest danger, (Rev. xiv. 9—11) yet I cannot read the pious practical works of Bellarmine, himself the great defender of popery, and know that he said, 'upon account of the uncertainty of life it is most safe to rely on Christ alone,' without hoping that he was led before his death to renounce all confidence in any thing but God's testimony concerning his Son, and so became a child of our Heavenly Father, and an heir of our Saviour's kingdom. We believe also that there are in our country now thousands of truly benevolent, amiable, moral men, among the papists, who abhor from their hearts cruelty and tyranny. It is not in malice and hatred of the papists that we write against popery; but, we take God to witness, it is in love to God and man, in real fidelity to his truth, and to fulfil that confession of the truth to which Christ calls his disciples.

Of the system itself¹ we can only speak with ab-

¹ The followings extracts and Creed will enable even the uninformed reader who knows his Bible, to judge of the true character of Popery.

Extracts from a few of the first pages of the prayers of the ROMAN MISSAL, for the use of the laity. Published by Keating, the Roman Catholic Bookseller. 1815.

Page xvii. I beseech the blessed Mary, ever a virgin, blessed Michael the arch-angel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you O father, to pray to the Lord our God for me.

xviii. We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldest vouchsafe to forgive me all my sins.

xx. By the intercession of glorious and blessed Mary, the ever Virgin mother of God, of the blessed Apostles Peter and Paul, of blessed — and of all the saints, grant us in thy mercy health, and peace.

horrence ; it being most dishonourable to God, and most ruinous to man. But even here we must be careful in our abhorrence of popery, not to bear false witness, or to think by falsehood to promote the

xxiii. Accept, O holy Father, Almighty and eternal God, this unspotted host which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, and also for all faithful Christians, both living and dead, that it may avail both me and them unto everlasting life.

xxiv. We offer unto thee, O Lord the chalice of salvation, beseeching thy clemency, that it may ascend before thy Divine Majesty as a sweet odour for our salvation, and for that of the whole world.

xxv. After pronouncing the words of consecration, the Priest kneeling *adores* and elevates the sacred host.

The adoration of the cross, (notwithstanding a previous note that they only adore Jesus Christ,) is awfully idolatrous. One hymn is left untranslated. It is indeed too open for the light of this country. This is the meaning of one verse in the hymn ; ' Hail O cross, our only hope in this time of the passion, increase the grace of the faithful, and pardon our sins.' See p. 294, 295.

But I cannot transcribe any more of these idolatries and blasphemies. They run through the whole Missal, with such an intermixture of the Scriptures and pious prayers, as to make it eminently *THE MYSTERY OF INIQUITY*.

The council of Trent is the chief standard of the Roman Catholic Religion.—The following extracts from the *DECREES OF THE COUNCIL OF TRENT*, on the Rule of Faith, will shew how it adds to God's word. The sacred Council ' receive and reverence with *EQUAL* piety and veneration all the books as well of the Old [in this is included a great part of the Apocrypha.] as of the New Testament, the same God being the author of both, and also the aforesaid *TRADITIONS*, pertaining to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession.' This is contrary to Deut. iv. 2. Matt. xv. 3—9. Rev. xxii. 18. ' It has not appeared expedient to the Fathers, that the mass should be everywhere celebrated in the vulgar tongue.' This perpetuates prayers in an unknown tongue, directly contrary to 1 Cor. xiv. The Catechism of the Council of Trent says, ' This our Church cannot err in the delivery of faith and discipline of manners.' p. 96. This is contrary to Rom. xi. 20—22.

The Roman Catholic *CREED* OF POPE PIUS IV., added to the *Decrees of the Council*, is a summary of its doctrinal decisions ; it is as follows, after giving the Nicene Creed :—

' I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church.

' I also admit the sacred scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy scriptures ; nor will I ever take or interpret them otherwise, than according to the unanimous consent of the fathers.

' I profess also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one ; viz. baptism, confirmation, eucharist, penance, extreme unction, ~~order~~

cause of truth ; the *damnation is just of those who say, Let us do evil that good may come. We cannot, if Christians, rejoice in iniquity ; we should mourn over it, as the apostle did when he said, many walk*

and matrimony, and that they confer grace ; and of these, baptism, confirmation, and order, cannot be reiterated without sacrilege.

'I also receive and admit the ceremonies of the Catholic church, received and approved in the solemn administration of all the above said sacraments.

'I receive and embrace all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification.

'I profess likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead ; and that in the most holy sacrifice of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls transubstantiation.

'I confess also, that under either kind alone, whole and entire, Christ and a true sacrament is received.

'I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

'Likewise, that the saints reigning together with Christ, are to be honoured and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

'I most firmly assert, that the images of Christ, and of the mother of God ever virgin, and also of the other saints, are to be had and retained ; and that due honour and veneration are to be given them.

'I also affirm, that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

'I acknowledge the holy catholic and apostolical Roman church, the mother and mistress of all churches ; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

'I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent ; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, *rejected*, and anathematized by the church.

'This true catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, N. promise, vow and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life ; *and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy gospels of God.*

How enormous are the evils of this creed,—

1. It adds to the word of God human traditions.
2. It binds the conscience to human interpretation.
3. It multiplies God's sacraments from two to seven, and makes them necessarily confer grace.
4. It approves the adoration of what is really only flour and water.
5. It sets aside the grace of the gospel on justification.
6. It makes

of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

It is the peculiarity of this system to retain the doctrine of the gospel of our Lord Jesus Christ, nominally and in outward appearance, but in reality to set it all aside. It has *two horns like a lamb, but it speaks as a dragon*. Rev. xiii. 11. Salvation by grace is wholly corrupted by the Romanist. The Bible doctrine is plain and explicit. *By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them.* Ephes. ii. There is no room for mistake here: salvation is wholly of grace, all human merit is excluded, and works flow from our being created in Christ Jesus to them.

In the 9th, 11th, and 24th canons of the council of Trent (afterwards quoted,) these truths are expressly denied. In the 32nd canon good works are expressed to be the merits of the justified person in these words, 'If any one shall say that the good works of a justifi-

a constant renewal of Christ's sacrifice, against God's plain word. Heb. ix. 25—28. 7. It sets aside Christ's appointment of both bread and wine. 8. It makes a purgatory which God has not made. 9. It requires what God has expressly forbidden, idolatry by the invocation of saints, and the retaining of images. 10. It brings in indulgences, and so sets aside the whole doctrine of all men's total corruption, of after having done all, being unprofitable servants, and of the sufficient and perfect sacrifice of Christ. 11. It makes the pope lord it over God's heritage, against his word, Matt. xx. 25, 26, and the honour of our Redeemer. Ephes. i. 22. 12. It approves all the false doctrine of the council, and the world of iniquity of former councils. 13. It denies salvation, in utter intolerance, to all who differ from the church of Rome, and obliges every papist to do his utmost to spread the peculiar errors of his system. It blinds, manacles, and delivers up as a slave to popery the human intellect and affections; the whole body, soul, and spirit of an immortal being. What Christian can find the good tidings of our free salvation by Christ, through all this mass of superstition and antichristian delusion? How can I make my way through all these human additions, to the love of my God who was in Christ reconciling the world unto himself not imputing their trespasses unto them, and invites me freely to come and be reconciled, seeing Christ was made sin for us who knew no sin, that we might be made the righteousness of God in him? Christian reader, may God preserve us from being corrupted from the simplicity that is in Christ. (2 Cor. xi. 3.)

fied man are so the gifts of God that they are not also the merits of the same justified person; or that he, being justified by the good works which are performed by him through the grace of God and merits of Jesus Christ, whose living member he is, does not truly merit increase of grace and eternal life, and the attainment of that eternal life, if he shall depart in grace and even the increase of glory, let him be accursed.'

The prayer about the ashes on Ash-Wednesday puts human inventions in the place of Christ. Roman Missal, p. 115. 'Grant by our calling on thy most holy name, whoever shall be touched by these ashes, for the remission of their sins, may receive health of body and defence of soul.' 'Mercifully vouchsafe to bless these ashes which we design to receive on our heads in token of our humiliation, and to obtain forgiveness,' *promerendæ veniæ*, 'for deserving pardon.'

The prayer on Wednesday in Ember Week sets aside Christ and puts fasting in his place. Judge, reader, for yourself. See Roman Missal, p. 61. 'Let our fasts we beseech thee, O Lord, be acceptable to thee, that by ATONING FOR OUR SINS THEY MAY BOTH MAKE US WORTHY OF THY GRACE, AND BRING US TO THE EVERLASTING *effects of thy promises*.' There is added the word 'Through,' intending, I suppose, to point out—Through our Lord Jesus Christ; but his name is left out here as in other prayers: but if inserted, the evil doctrine is not mended. (Gal. v. 4.)

The doctrine of forgiveness of sins is so stated in the TRENT CATECHISM, as entirely to destroy the main doctrine of the Bible, *Through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things*, Acts xiii. While, with THE MYSTERY which marks the whole of Popery, it acknowledges that God only can forgive sins, and that Christ received this gift; it pretends that he granted this power to the bishops and priests in the church, and asserts that the priests and the sacraments are 'as it were the instruments to the forgiveness of sins, by which Christ our Lord, who *is the very Author and Giver of Salvation*, works in

us forgiveness of sins and righteousness.'¹ We are dependant then not on Christ, but on Papal priests, for our forgiveness and righteousness: and so the creature is exalted in the place of the Creator and Redeemer, and the doctrine of salvation by grace is really frustrated.²

The open and undisguised conduct of the papists in Ireland has given us the actual sight of and contact with the persecuting spirit of popery in our own day. Events passing before our eyes have proved it to be the same as ever: only, instead of the open warfare of death by fire, we have the more insidious plans of starvation and ruin, by withholding those just rights which the laws of the country give to protestant ministers. The reader will see below³ in the very important petition of the Irish bishops presented to the house of lords, the perilous state of the Irish church. May it at length have the effect of

¹ See Trent Catechism, page 103.

² If it be said the absolutions of the Church of England, whether in its ordinary service, its sacraments, or especially in its Visitation of the Sick, have fallen into the same error: we utterly deny that the Priest or Presbyter gives absolution. Ministers have committed to them the preaching of the gospel of free forgiveness by the blood of Jesus, to be received in faith and penitence, and with this, the confirmation of forgiveness to the believer, by administering those ordinances which the Lord has appointed, Baptism and the Lord's Supper, as signs and seals of his forgiving love. The Lord has intrusted the ministers of his gospel with the mysteries of Christ and the word of reconciliation. We are the heralds and witnesses of his grace, and the stewards to dispense his mysteries. (Matt. xxviii. 19, 20. John xx. 22. 1 Cor. iv. 1, 2. 2 Cor. v. 18, 19. James v. 14, 15.) Beyond this plain word of God the Church of England goes not. The words in the visitation of the sick absolution, "I absolve thee" (though it is admitted that the expressions may be easily abused) mean not more than "I pronounce thee absolved," as is clear from the express statement in the 74th Article of the Irish Church: "God hath given power to his ministers, not simply to forgive sins (which prerogative he has reserved only to himself,) but in his name to declare and pronounce unto such as truly repent and believe his holy gospel, the absolution and forgiveness of sins." See Usher's Certain Discourses.

³ COPY OF PETITION OF THE ARCHBISHOPS AND BISHOPS OF IRELAND.

To the Lords Spiritual and Temporal in Parliament assembled.

The humble Petition of the undersigned Archbishops and Bishops of the united Church of England and Ireland established in Ireland.

Showeth—That your petitioners, actuated by no ungenerous or uncharitable feeling, desire for themselves, for the ministers of this

awakening us all to a greater danger, even that over-spreading of moral darkness with which papal doctrine fills a country, and by which Satan blinds

Established Church, and for their Protestant brethren, no other privileges and protection than such as may be consistent with the public good, in its connexion with the institutions of the empire, and necessary to secure the interests of pure religion, which in this and every other state, is confessedly the only solid basis of national and individual prosperity.

That upon this foundation your petitioners rest their claim to the interposition of your Lordship's House for the maintenance of the Established Church in Ireland, a church truly catholic and apostolical in her doctrines, worship, and polity, deeply seated in the affections of the most enlightened part of the Irish community, diffusing her kindly influences through all the national establishments, and intimately interwoven with them; the steady and tried supporter of British connexion and civil order; and the great bulwark against the inroads of Romish usurpation, in a land where disaffection to the British name, contempt of legal authority, and blind obedience to the Papal See, appear in their undisguised forms, and prevail to a formidable extent.

That such a church, deserving, as it should seem, to be cherished and supported in proportion to the need of her holy and counteracting influence, your petitioners fondly trusted had been with equal wisdom and piety connected in indissoluble association with the state by the fundamental laws of the empire, and recognized and formally pronounced to be so connected by the solemn Act of Union.

That your petitioners behold with mingled emotions of surprise and dismay the establishment of this church about to be undermined, and in many districts of Ireland utterly dismembered and overthrown, by the provisions of a Bill recently introduced into Parliament—her property alienated from its rightful owners, and appropriated to other uses than those of divine worship, and sound religious instruction under a duly-constituted and legally established ministry, to which uses that property was originally dedicated, and has been since guaranteed by repeated Acts of Parliament.

That, under these afflicting circumstances, your petitioners are constrained by the sacred obligation imposed on them to watch over the interests of their brethren, and of the flocks committed to their charge, but above all, by their duty to Almighty God, who will demand of them an account of their stewardship, to lay before your Lordships the genuine feelings of their hearts, and to appeal to your pious solicitude for the well-being of a church which is, on every consideration, civil and religious, entitled to your zealous protection.

That your petitioners disclaim every purpose of embarrassing His Majesty's Government, by insisting on any rights, which, however just in themselves, may not be strictly connected with the preservation of the Protestant Episcopal Church in Ireland. If, notwithstanding the alterations which have been made by late enactments in the concerns of the Church, improvements are still required, your petitioners are most willing to contribute to their introduction; and if the distribution of the Church revenues be so unequal as to impair her usefulness, they are desirous to see them applied in such a way as may best increase her efficiency, seeking only to render her, under God's grace, a more powerful instrument of edification. Meanwhile, the ministers of the church set themselves in opposition to no salutary *arrangement*, by which those revenues may be collected without danger

men from the light of the gospel and the knowledge of God's grace and love, and then leads them captive at his will to destruction. O that we may be yet more sensitive to the injury done to God's truth than the injury done to our personal rights!

of collision with the passions of an adverse party, and by which tranquillity and kind feeling may be restored to a long-distracted part of His Majesty's dominions..

That although your petitioners consider it more especially their duty to vindicate the right of the National Church to the undisturbed possession of its property, they cannot, at the same time, refrain from adding, that such proceeding as the meditated diversion of ecclesiastical revenue would weaken the security of all other property, and create an universal distrust of the national faith, and of the validity of every act of settlement.

That your petitioners would further most earnestly impress upon the minds of your Lordships, that the suppression, as proposed by the Bill, of 860 parishes in Ireland, which now strictly form parts of consolidated benefices, but which it is proposed arbitrarily to dis sever from adjoining parts, solely for the purpose, as it should seem, of making out a striking case of the numerical inferiority of church Protestants in the parishes thus separately considered, is founded upon a principle of partial calculation subversive of every church establishment, and is equally applicable to parts of parishes in England, in which Dissent abounds; that the operation of this principle in Ireland would be to strip the incumbents of large Protestant parishes of their entire parochial income, in all instances in which that income is not derived from the part of an united benefice, where the population may happen to be almost exclusively Roman Catholic, and could not, at the same time, fail to be productive of results most injurious, in a religious point of view, as inevitably depriving many members of the church of the spiritual blessings now enjoyed by them, as leading to an incalculable diminution of Protestants, and as holding out a dangerous incitement to persecution.

That your petitioners further most respectfully submit to your lordships, that what is alleged in vindication of this provision of the bill—namely, that it is unjust that the Roman Catholic should be called upon to pay for spiritual services which he neither requires nor receives—is founded on palpable misrepresentation, inasmuch as the Roman Catholic pays for no such spiritual services, but in satisfying the demands for tithe composition merely discharges an engagement, on the faith of which he occupies his land. In truth, the Protestant incumbent is paid by no one, but in return for the duties which he performs (of which every parishioner who chooses may avail himself) enjoys a portion of a corporate endowment, to which he alone can prefer a legal claim, and which is secured to him by a title more ancient than that of any other species of property. That the principle implied in this vindication would moreover convert the clergy into mere stipendiaries of the state, or render them dependent on the voluntary contributions of their parishioners, than which nothing can be conceived more adverse to one great end of the ministry—the inculcating of sound doctrine through ‘evil report and good report,’—nothing more injurious to the real spiritual welfare of the people: that the unprecedented powers proposed by the bill to be vested in the Lord-Lieutenant, of diminishing ecclesiastical income to the standard of 300*l.* a-year in parishes reported to exceed that sum in value.

„The name given in the Scriptures to the great corruption of Christianity, that was to take place before the coming again of our Lord, is *mystery*: (Rev. xvii. 5.) *the mystery of iniquity*, (2 Thess. ii. 7.) *Babylon the great*, (Rev. xvii. 5.) *the great whore that sitteth upon many waters*, (Rev. xvii. 1.) *the man of sin*. (2 Thess.) Volumes have been written to shew that these names belong to popery, and volumes have been written to refute the charges—but the mark is on the forehead—(Rev. xvii. 5.) and the broad face of

would, if acted upon, on the one hand reduce the clergy to comparative poverty, and to a disparity with the members of other liberal professions, deprive them of a fair and reasonable motive to professional diligence, and exclude them from their due station in society; whilst, on the other hand, these powers would constitute the executive government the sole judge of ministerial qualification, and of parochial exigences, and the dispenser of ecclesiastical rewards.

That your petitioners would, in conclusion, most respectfully impress on your Lordships' minds, that the time chosen for thus infringing the rights and impairing the efficiency of the church is one in which the prudent zeal confirmed with knowledge, now so conspicuously displayed by her ministers, holds out the fairest hope of the extension of her influence, if not deprived of suitable advantages for its exertions; that in the foregoing and other provisions of the Bill your petitioners discern but too plainly a direct tendency to promote the objects of a party which is to be satisfied with nothing less than the total and not far distant subversion of the Protestant Church Establishment in Ireland, and the erection of Romish superstition on its ruins; and your petitioners, therefore, with united voice, would humbly implore your Lordships, in the most urgent terms that language can supply, or our great apprehensions dictate, not for ourselves only, but in the name of our religion, our country, our altars, our children, and our flocks,—for the sake of all that has been hitherto held sacred,—for the honour of God, and for the purity of his holy faith, to avert from us this impending consummation of evil.

That in thus making this solemn appeal to your Lordships, who have so often interposed for the preservation of the civil and religious rights of the empire, your petitioners have done what, in an honest conscience, and to their best judgment, they are persuaded to be their duty. It remains for them to commend your Lordships by their prayers to the Throne of Grace, and to entreat Almighty God, that in this, and in every other trying conjuncture, He will be pleased to direct your Lordships' deliberations as may best tend to his glory and the well-being of his Church.

JOHN G. ARMAGH,
R. CASHEL,
POWER TUAM, &c.
NATH. MEATH,
CHARLES KILDARE,
GEO. KILMORE,
J. ELPHIN,
J. DROMORE,
RICHARD DOWN AND CONNOR.

T. CLOYNE,
S. CORK AND ROSS,
EDMOND LIMERICK, AEDFORT,
AND AGHADOE,
ROBERT CLOGHER,
ROBERT OSSORY,
CHRISTOPHER KILLALOE AND
CLONFERT.

Presented August 20, 1835.

popery to this day answers so to the description, that it never can be shaken off.

Popery is the MYSTERY OF INIQUITY. The name is full of instruction. What besides of wickedness, in the whole history of man, has ever been so wonderfully mysterious? The Apostle himself who had seen such marvels as he had described in his former chapters on beholding this woman on the beast, without crowns either on its head or its horns, says, *when I saw her I wondered with great admiration.* There is no special mystery in Rome pagan, nor even in Mahomedanism, still less in infidelity; ambition, and lust, and pride, there work naturally and obviously. But what a mystery there is in popery! Look at some of its pretensions, and its realities. It boasts of purity, sanctity, universality, and apostolicity, and yet has practised the most horrible wickedness that this world has ever seen. O mystery of mysteries! The shepherd is the wolf devouring the flock. The servant of Jesus Christ claiming to be his only true follower, sets aside his Master's laws, tramples upon his word, and exalts his own inventions above them. The follower of that lowly One who washed his disciples' feet, requires emperors and kings to kiss his feet and do him homage. He styles himself 'servant of servants,' and yet claims a direct, supreme, spiritual power, and thereby indirectly, as Bellarmine says, a certain and that a supreme power in temporal things. In profession he owns God and Jesus Christ, humility, and justice, truth, and love, and yet under this pretence has masked the very utmost pride, injustice, falsehood, wickedness, and cruelty, dispensing with the laws of God, murdering men, women and children who have followed their conscience and the word of God, rather than his blasphemous decrees. O horrible scheme of satanic religion! What mysteries it comprehends! to forbid meats as an act of piety, though God himself has commanded them to be received with thanksgiving; to make it praiseworthy devotion to worship images which God has called idolatry; to make it a part of merit before God to adore saints and angels, which God has foretold as beguiling us of our re-

ward ; as a part of religion, to contrive rebellion against kings whom God has called us to honour, and as a proof of zeal for God to perpetrate the most atrocious cruelties that ever man perpetrated on his fellow men ; for the greatest of sinners to promise to forgive sin ; to pretend to be the very fountain of all peace, and harmlessness, spotlessness, and purity, and yet be full of all wickedness, and stir up wars, and ruin countries, and destroy innumerable multitudes : to pretend to be the vicar of Christ, and instead of being meek, to be clothed with pride ; instead of preaching, never to preach ; instead of being a sufferer, to sit in all the pomp and glory of this world, reign over the earth, and wear his triple crown, full of precious stones and diamonds.

What a mystery of iniquity is that, which on the one hand will stretch the words "This is my body" to such a degree as to make it, by a priest's merely repeating it, work perpetual miracles, making Christ's glorified body everywhere ; and stretch the words "Thou art Peter, and upon this rock I will build my church," &c. &c. to make the Pope the successor of Peter, and the Church of Rome the centre of unity ; and yet, on the other hand, contract the "Drink ye *all* of it," to 'none but priests shall drink it,' and interpret "Thou shalt not make thee any graven image," to 'it is lawful to represent God and the Holy Trinity by images.' What a mystery, too, to make celibacy of the clergy a part of superior devotion, when God speaks of *forbidding to marry* as a *departure from the faith*, and directs a bishop *how to rule his house and children*.

'There are' says Frith, 'infinite other things wherein he contradicts Christ, insomuch that if it be diligently examined, I think there is no word that Christ spake but the other has taught or made a law against it.' O mystery of iniquity !—to get the whole of the pure wheat of truth, and leaven every part with error ; to get the whole canon of scripture, and make it only teach falsehood ; to put the bright lamp to our paths into a dark lantern, and then say we have the truth, come to us for light, and keep men in a *darkness that may be felt*.

Popery is most ANTICHRISTIAN, an Antichrist, the Antichrist; many and successive deceivers, being, in the language of St. John, the deceiver, and the antichrist (ο πλανεος και ο αντιχριστος). *He is antichrist that denieth the Father and the Son. Not to confess that Jesus Christ is come in the flesh, is to be the deceiver and the antichrist.* O how manifestly the whole system of Popery denies the Father! By its multitude of saints, mediators, and intercessors, it shuts out him whose name is *Light*, and whose name is *Love*. The whole system gives a representation of a severe Being, an austere and hard master, so that we can hardly discern anything of those boundless treasures of love with which the scriptures show us *God so loved the world.* Plenty have we of *the spirit of bondage again unto fear*, but where have we *the spirit of adoption crying abba Father?*

Popery is antichrist as it is directly opposed also to Christ and the reality of his coming in the flesh; and this it performs in the same mysterious way which peculiarly entitles it to its distinguishing name MYSTERY. It pretends not to deny, but to multiply the flesh of Christ; so to multiply it that any priest can turn flour and water at once into the flesh of Christ. O wretched delusion! which wholly destroys the reality of Christ's risen body in heaven in our nature, and there wearing our form, and gives us another flesh to be handled here below, and be again and again a sacrifice and atonement yet making on earth for our sins. But popery is opposed to Christ in every thing. It is opposed to the merit of his blood, by teaching men to rely on the merits of saints and works of supererogation. It is opposed to the efficacy of the cross by the doctrines of the mass and purgatory. It is opposed to his mediatorial kingdom and dominion, by setting councils against his word. It is opposed to the efficacy of his Spirit, by washings and sprinklings of holy water to cleanse us. It is opposed to the authority of his word, by the traditions and authoritative interpretations of man. It makes war with his appointed sacraments, by multiplying them to seven, denying the cup to the laity and incumbering baptism with vain addi-

tions. It is opposed to the holy law of God, omitting the Second Command, adding commands of men, and destroying the force of God's law, if men will pay for indulgences. It is opposed to the gentle and paternal discipline of the gospel by vain austerities, and a voluntary humility not required. It is opposed to the charity and union of Christians, by the curses of its canons and the persecution of all who join not with it. This is the antichrist which has for 1200 years virtually dethroned Christ, and under the mask and appearance of his pure and holy gospel, has set up the virgin Mary in his room; the chief prayers, images, chapels, pilgrimages, and worship, being everywhere made by the papists in countries under their full influence, to the virgin rather than to Christ.

Whether this great apostasy may yet in these last days develop itself in a more daring and blasphemous and direct infidelity, interpreters of God's word have differed; the past fulfilment has been such as to meet the full description according to the opinion of men of the deepest wisdom and piety.¹

The pope (not indeed in his individual, but in his official character, and in the succession of popes) is THE MAN OF SIN, and the son of perdition, foretold by St. Paul in his epistle to the Thessalonians, *as the apostasy to precede the coming of Christ. He opposes and exalts himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God.* Apostasy specially refers to idolatry,² and the worship paid to the

¹ The publications establishing the Protestant view of antichrist are very numerous. It is the general interpretation of the Protestant Commentators on the Scripture. (See Commentaries) Gualter, Frith, Danvers, Fox, Whitaker, Fulke, Downname, Abbott, Beard, Marenius, (who answers Grotius taking another view,) Keach, Hallifax, Hurd, Cuninghame, as well as the more general statements of Mede, Warburton, Bishop Newton, &c. &c. may be consulted. But for one wishing to come shortly to the conclusion, the Roman Missal and the Decrees, and Canons, and Catechism of the Council of Trent, compared with 1 Tim. 3. 2 Thess. ii., and Rev. xiii. xvii. with furnish ample evidence. Antichrist in St. John's Epistle is manifestly an appellative rather than a proper name of an individual.

² See Cuninghame on the Church of Rome, the Apostasy in

virgin Mary and the saints, as is evident by their missals, is idolatry ; as are the making of images of Christ and the saints, and worshipping them. There is no scriptural reason to think that the man of sin is to be one individual, as in scripture a single person often represents a large body in their collective character. In the scriptures civil rulers or magistrates are frequently called "gods." Deut. x. 17; Exod. xxii. 28; Psalm lxxxii. 1, 6; John x. 34; and nothing can be more clear from all past history than the pope's opposing and exalting himself above all such. The pope began his Bull against Henry the VIII. 'The pope being God's vicar on earth, and according to Jeremiah's prophecy, set over nations and kingdoms to root out and destroy, and having the supreme power over all the kings of the whole world.' The title, 'His holiness the pope,' and 'the supreme pontiff,' his setting aside the commands of God, his conferring absolution, his omission of the second commandment in commonly circulated catechisms, and his assuming to preside in and over the visible church, remarkably accomplish the prediction of St. Paul. *His coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.* The deceitfulness of popery pretending to be so holy and yet being so vile, and the innumerable false miracles by which their system is propped up, are here set before us. Bellarmine says 'The eleventh note of the church is the glory of miracles,' and he proceeds to instance it in miracles which he endeavours to enumerate down to the sixteenth age of the church, as if purposely to expound this prophecy, by shewing its accomplishment in popery.

ROME IS THE BABYLON OF REVELATION. The word Babylon means confusion. It is the name of the city first founded by Nimrod, about 4000 years since, as the seat of a tyrannical and idolatrous empire. The Babylonian was the earliest of those four universal monarchies that prevailed over the earth, its character proof of this, and of the full application of this prophecy to the Pope. In addition to the writers before mentioned, Bishop Jewell on the Thessalonians, Manton on the Man of Sin, with the general Protestant Commentators on Thessalonians ii. may be consulted.

was ambitious and tyrannical, idolatrous, and hostile to God, lording it over others, superstitious and licentious, as we find clearly set forth in the prophecies of Isaiah, Jeremiah, Ezekiel, and Daniel. Rome is called Babylon because it is in so many things like Babylon of old. There are two marks given in the 17th chapter of Revelation that make this plain. At the 9th verse we are told where she dwells: *the seven heads are seven mountains on which the woman sitteth*. The general description of Rome by Roman authors is, that it was founded on seven hills. At the 18th verse it is also said, *The woman which thou sawest is that great city which reigneth over the kings of the earth*. To no other city did this description apply when the Revelation was given to John. All notions therefore that Babylon means corrupted churches or Christians with the devil at their head, are contrary to God's word. Babylon is in Rev. xviii. 2—4 distinguished from the nations and kings of the earth. She sits upon the many waters or nations of the world. Rev. xvii. 1.

These things are so clear that the most learned Roman Catholics agree with us in this view, though some of them have applied it to Rome Pagan, and others consider it unfulfilled. That it cannot, however, be Pagan Rome, is clear. Rome Pagan never forced its idols on other nations; but popery makes all nations drunk with the wine of her fornication. Rome Pagan could not be called a harlot—a name only given to those that have apostatized from the true religion,—a name given to Jerusalem (Ezek. xvi. 35.) when it became idolatrous. Rome Pagan also was never desolated by fire so as not to be restored, as it is here predicted that this Babylon should be. Nor did any thing of the kind take place when Rome became Christian. But if it were true that Rome Pagan was meant, then would there be still a remarkable testimony against Rome Papal, for in that case, as when Babylon is destroyed it is to become *the habitation of every unclean and hateful bird*, that interpretation would thus represent the pope, and cardinals, and jesuits, and monks now dwelling at Rome. To suppose it unfulfilled is to contradict the plain words,

'to shew unto his servants things which must shortly come to pass.'

What a most disgusting representation is thus given of this mystery of iniquity, A WHOKE, a great whore, a mother of harlots, drunken with blood, drunken with the blood of the saints. What a horrible picture is this! Bossuet says, 'It must of necessity represent Pagan not Christian Rome, for to accord with the former she is properly named an harlot, but to represent the latter she should have been called a faithless spouse, an adulteress.' But in scripture an apostate, adulterous and idolatrous nation, or city, or church, is frequently called a harlot, Isaiah l. 1; Jer. ii. 20; iii. 6; Ezek. xvi. 35; Rev. ii. 20, 21; Matt. v. 32; xix. 9. The term describes not a single act of idolatry, but the multiplied idolatries of its daily course. How strong is the language of the church of England on this point! ¹ 'Now concerning excessive decking of images and idols with painting, gilding, adorning with precious vestures, pearl and stone, what is it else, but for the further provocation and enticement to spiritual fornication to deck spiritual harlots most costly and wantonly, which the idolatrous church understandeth well enough. For she being not only an harlot (as the scripture calls her) but also a foul, filthy, old, withered harlot (for she is indeed of ancient years) and understanding her lack of natural and true beauty, and great loathsomeness, which of herself she has, does, after the custom of such harlots, paint herself and deck and tire herself with gold, pearl, stone, and all kinds of precious jewels, that she, shining with the outward beauty and glory of them, may please the foolish fantasy of fond lovers, and so entice them to spiritual fornication with her, who if they saw her, (I will not say naked) but in simple apparel, would abhor her as the foulest and filthiest harlot that ever was seen, according as appears by


¹ See Homily on the Peril of Idolatry. The Protestant Commentaries on the book of Revelation, with slight exceptions, apply, Babylon to papal Rome. Cressener's Demonstration of the Apocalypse, Vitringa, Cuninghame, and Woodhouse, with Daubuz, Usher and Ouseley, Sir Isaac Newton, and Bishop Newton, are very valuable.

the description of the garnishing of the great strumpet of all strumpets, the mother of whoredoms set forth by St. John in his Revelation, who by her glory provoked the princes of the earth to commit whoredom with her.'

It was this view of popery which led our reformers to a decided separation from the church of Rome. As God commanded the Jews to come out of Babylon of old, (Isa. xlviii. 20; Jer. l. 8; li. 6; Zech. ii. 7) so he explicitly commands those in modern Babylon by a voice from heaven to separate from her. *And I heard another voice from heaven saying, Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues.* The same God who has forbidden all unnecessary divisions, and who marks heresy and schism with special displeasure, bids his people, under the most awful threatenings, to depart from Rome. It is not lawful to separate from a pure church of Christ. It is a positive duty to go out from the fallen church of Rome. It is remarkable, too, in the whole history of our country, how the blessing of God has distinguished those periods of our history in which our separation from Rome was most decided.

May we be guarded then against the false liberalism of this age. It is false charity to say papists are not in danger. It is true charity to say that those remaining in that corrupt communion and partaking of her sins will partake of her plagues. All liberality that is not founded on God's holy word is selfishness, infidelity and cruelty, calling evil good, and putting darkness for light.

Are these statements to be withheld? Who can say so who knows what God's truth is, and how needful it is to his glory and our salvation? or what popery is? or what popery has done in years that are past, while the spirit which animated those of past days manifestly lives in their successors? Take only Mr. Scott's short summary of the cruelties of the church of Rome. 'No computation can reach the numbers who have been put to death in different ways on account of their maintaining the *profession of the gospel* and opposing the corrup-



tions of the church of Rome. A million of poor Waldenses perished in France ; 900,000 orthodox Christians were slain in less than 30 years after the institution of the order of the Jesuits. The duke of Alva boasted of having put 36,000 to death in the Netherlands by the hands of the common executioner during the space of a few years. The Inquisition destroyed by various tortures 150,000 within 30 years. These are a few specimens and but a few of those which history has recorded, but the total amount will never be known till the earth shall disclose her blood and no more cover her slain.' If such be the awful character and effects of popery and it be now increasing amongst us, it becomes us to speak very distinctly about it.

It also becomes us seriously to inquire into THE CAUSES OF THIS PROGRESS OF POPERY.

We may observe generally that popery must have some sort of religious feeling to work upon. On the continent, infidelity has so crushed all religion, as to have left little for popery to corrupt ; but in America and England there are religious consciences and feelings on which popery, with its manifold delusions, may work ; and when the simple faith of the gospel has decayed, popery comes with its soporific sedatives to quiet the conscience. Now this is very much the state of the Protestant religion.

There has been a great DECAY OF PROTESTANT PRINCIPLES among us. The precious doctrine of salvation by grace through faith has been extensively lost. The simplicity with which the Reformers kept to this point in their lengthened and suffering conflict was very remarkable. They had the whole of Papal doctrine, in its varied forms of error, to meet ; and everywhere they met it with the glorious truths of the gospel of the grace of God. Christ, Christ, our only Saviour.—Justification by grace, through faith in him, not of works, but ever followed by good works wrought by the divine Spirit. This was the inscription on their banner in all their fearful warfare. 'None but Christ'—'none but Christ,' was their dying testimony. Their writings are full of the savour of that fragrant name.

There has been a great departure from this spirit of the Reformation ; and though there have been partial revivals, the general state of the Protestant church, like that of the Jewish, and of the early Christian churches, is that of decay from the first faith and love of the gospel. The corruption of man is remarkably shown in his continual tendency to fall away from God's truth. It is hard to keep that truth in its simplicity in our own hearts, and in our ministry. What faithful servant of Christ does not groan under his own unbelief and self-righteousness? But these things have become now in the course of centuries so intermingled with our divinity, so embodied in our practical and religious treatises, as very greatly to diffuse through Protestantism a leaven—as if taking the parable of the leaven as some have done in a bad sense, the woman had hid the leaven in three measures of meal till the whole was leavened.

And here let the writer speak his sentiments plainly and openly, respecting the Christian Knowledge Society. It has noble designs. It is the parent of all our blessed religious institutions. It has done, by the best of books, immense good. Every lover of Christ must wish it yet to be honoured with far more extensive usefulness. But what is the present character of some of its most widely-circulated and recognized human works? While we feel the defects of all human writings, and the danger of making a man an offender for a word, and how easy it is to cavil and find fault, yet, it must with grief be confessed, that some of their tracts have greatly departed from the purity of the gospel, and have gone into the very verge of Popery. The extracts in the note below¹ will show that most widely circulated books, from our school-books (Crossman's Introduction) to our highest exercises of devotion (Bishop Wilson's Lord's Supper) are leavened with something of that leaven, and therefore tend to draw us downward to that fearful abyss. The importance of that Society, arising from its patronage, its support, its

¹ The following are extracts from Crossman's Introduction to the Christian Religion, and Bishop Wilson's Introduction to the Lord's Supper.

influence, and the very wide-spread diffusion of its publications, demand, in Christian faithfulness and

Mr. Crossman, p. 2, says,

'Upon what conditions are you to expect it? (i. e. a life of everlasting happiness after death.)

'If I do those things which my god-fathers and god-mothers promised for me at my Baptism.'

Here everlasting happiness is made to depend on the righteousness of the sinner, and not on the righteousness of Christ; it is no longer the gift of eternal life to us in Christ Jesus.

P. 5. 'Q. But will the PERFORMANCE OF THESE CONDITIONS. (i. e. to serve and obey God and live according to the gospel of Christ,) OBTAIN FOR YOU ETERNAL LIFE?'

A. 'Not on account of my own deserts, but for the sake and through the merits of Jesus Christ our Saviour.'

Here eternal life again depends upon the sinner's serving and obeying God, and something more (living according to the Gospel) is, if possible, to be added to that; and then, after that service and obedience have been performed, the merits of Christ will avail for our obtaining that life. Thus the glory of the gospel—free salvation is shut out, and the true place of good works as the fruit of faith through the Spirit, and real holiness as flowing from the belief of God's love in Christ and our union with him, are wholly unknown and undescribed. It is the law and not the gospel; and though for the merits of Christ, is added, it is still in reality, *do this and live*. O miserable exposition of the Protestant faith! teaching all our scholars the very elements of Popery. How different is the Bible motive and character of good works. *Being filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God. The love of Christ constraineth us not to live to ourselves but to him that died for us.*

Nor have we clearer views afterwards.

See p. 40. 'Q. Wherein does this second covenant differ from the first as to the mildness and mercy of it?'

A. Whereas a perfect and unsinning obedience was expected of our first parents upon pain of death, we are ONLY REQUIRED TO USE OUR HONEST AND HEARTY ENDEAVOURS TO SERVE GOD AND KEEP HIS COMMANDMENTS.

'Q. What if we fail in our obedience?'

A. We have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins; and for his sake God will accept of our sincere repentance, and constant care to do better for the time to come.'

The danger and insidiousness of this statement is very great. It seems at first sight to shew forth Christ as the real propitiation of our sins, and then wholly supplants him by our sincere repentance and constant care to do better.

Can there be more direct contradictions to God's own words than such statements? *A man is not justified by the works of the law but by the faith of Jesus Christ. If I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God.* It seems as if the Apostle in the Galatians had been refuting this very statement of Mr. Crossman 1800 years since. It is so put as exactly to suit the carnal, natural, and self-righteous notions of our fallen hearts: but Oh how little will it bear the light of God's truth! It would appear from this statement, that sin is not the transgression of the law, but the transgression of our endeavours; the effect of the whole is manifestly, that our eye is fixed, not on Christ, but on ~~us~~.

love, this unequivocal statement. It would have been GLADLY withheld; had there been a speedy pro-

these endeavours. Who then can in this view look at himself as an unprofitable servant? It is the very way to lead us to be well satisfied, not with Christ (our *all in all, in whom alone we are complete*) but with ourselves; not with Christ's righteousness but with our own.

However clear the preceding statements of Jesus coming in the flesh 'to die for our sins, by which he obtained for us pardon of them, grace to do our duty and eternal happiness in heaven,' yet are they all marred and spoiled by these subsequent questions and answers. Instead of *the just live by faith, instead of Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me*, and all that entire consecration and devotedness which such principles lead to, this most antinomian doctrine of Crossman adulterates both law and gospel, and destroys the power of both on the soul; bringing in self-righteousness, darkening the grace of Christ, beclouding his salvation, and leaving an awakened conscience in bondage. According to it, having entered the new covenant by Christ, we need henceforth only go on with our endeavours; they become our real Saviour. How striking an illustration of St. Paul's question: *Are ye so foolish? having begun in the Spirit, are ye made perfect in the flesh?*

Oh! it is with deep pain and grief I write this. The wrong and injury done to God's truth and glory and to men's souls by such antichristian statements are unutterable! When I consider my own ignorance of them, I cannot but hope that they are still unknown to the leaders and conductors of the Christian Knowledge Society, and that now they are distinctly brought forward, this most unsound book will be speedily removed from the Society's Catalogue.

It having been thought desirable that the fundamental errors of this work (which is largely circulated,) should be more fully pointed out, the following additional remarks are added. Very thankful shall the writer be if it shall please God thus to deliver any from the snares of that enemy, who constantly seeks by error and ignorance to keep the immortal spirit of man alienated from the great God. Our true happiness is to know and confide in, love and always delight in God, and ever walk with him. Scriptural views of the glorious gospel of the grace of God shew us the loving kindness of our heavenly Father towards the vilest of sinners, at the very time he expresses, in the agonies of his only begotten Son, the utmost hatred of sin; and bring, through the power of the Spirit, our once alienated minds nigh to God, by the blood of Jesus. This gospel it is that makes it our privilege to rejoice always in Christ, (Phil. iv. 4.) while it ever keeps us in our proper place of meekness, contrition, humility, and self-loathing: that fills us with love to God and love to man, and yet makes it impossible for us to glory but in the Lord.

Much darkness and false doctrine is connected with the artificial human system respecting the two covenants. How extraordinary it is that in a professed explanation of the two covenants, the full Bible account, as given in Jeremiah xxxi. and Heb. viii. should be wholly omitted! Most UNSCRIPTURAL is the whole statement, both of the first and second covenant, and this under the lamentation that *this necessary point is not usually well understood!* The very expres-

spect of a remedy for the mischief, in the proceedings of the Tract Committee of the Society, or had that

sion, Baptismal Covenant, is calculated to mislead; neither the Bible nor the Church of England give that name to baptism. But why should the first covenant be said to be made with Adam in Paradise, when God describes it as made with Israel at Sinai? Why should the second covenant be said to be made with Adam in Christ Jesus? True it is, the Bible reveals the promise: *I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy heel, and thou shalt bruise his head.* This is very different from Mr. C.'s statement. The Bible describes Christ himself as *given for a covenant of the people*, and tells us *the covenant was confirmed of God in Christ to Abraham in the promise—In thy seed shall all the nations of the earth be blessed.* There is no doubtful uncertain benefit—but a real bruising of Satan's head; a real blessing to all nations in Christ Jesus. The doctrine of the Reformation corresponds to this. It is as Melancthon expresses it: "When the mind is terrified by the voice that reproves sin, let it hear the peculiar promise of the gospel, touching the Son of God, and let him be assured that his sins are fully remitted for the sake of the Son of God, our Lord Jesus Christ, who is our atonement, and that not for any contrition or love of ours."

I dwell not on the directions such as "Think on the account thou must give hereafter, and thou wilt never do amiss," or, the prayers such as "O grant that I may live in such a careful and godly manner here, that when I depart hence to appear before Thee in the other world, I may give a good account of myself and be received into thy favour and the kingdom of heaven, through Jesus Christ our Lord." A mind at all enlightened by the truth, brought home to his heart by the Spirit of God, will be deeply pained by such exhibitions of human self-sufficiency and self-righteousness.

On the SACRAMENTS, there is the same perverted gospel:

P. 41. 'Q. What is done in this sacrament [i. e. baptism]?'

'A. God Almighty therein applies to every particular person that covenant he made with mankind in Christ Jesus, and assures to us all the blessings of it, and we, on our parts promise to PERFORM THE CONDITIONS OF THIS COVENANT.'

What strange assertions! First, the covenant is made with mankind in Christ; and then we are to perform the conditions to obtain the blessings of it. Here again Christ *in whom it pleased the Father all fulness should dwell* is set aside.

P. 42. 'Q. Suppose we break the vows and promises we made at our baptism?'

'A. We break our covenant, and of course forfeit the blessings assured to us therein.'

He then goes on to shew 'that we have in many ways grievously broken our baptismal vows; but God in his mercy suffers us to renew our covenant with him in the Lord's Supper, and if we be SINCERE he gives us the same blessings again, as he promised to us in the sacrament of baptism,—Christ assuring us that the Lord's Supper is the blood of the new covenant which is shed for many for the remission of sins.' The nature of this sincerity may be judged of by the next question.

'Q. What QUALIFICATIONS are necessary on our parts in order to OBTAIN THE PARDON OF OUR SINS in this holy sacrament?'

'A. An hearty faith in the merits of Christ's sufferings, repentance for sins that are past, and sincere resolutions of amendment of life.'

Thus all the way through, in each step, it is essentially one thing,

Committee such unfettered power to purify or eject antiscriptural tracts, as that the hope might be enter-

we are, on Mr. C.'s plan, saved by our own works. Pardon is not procured really by the blood of Jesus, but substantially and essentially by our own qualifications, sincerity, and doings. The very thing which the Council of Trent laboured to establish, this most unsound catechism labours to establish. *The gifts and calling of God are without repentance*; but on Mr. C.'s plan, we are losing them and regaining them continually.

It is a totally different thing to do as our Baptismal Service does, show that the Lord Jesus makes rich promises of RECEIVING US, RELEASING US OF OUR SINS, and SANCTIFYING US BY THE HOLY GHOST, GIVING US the kingdom of heaven and everlasting life; and then, in the faith of these promises, to call us on our part to a life corresponding to such grace, by renouncing the devil and all his works, constantly believing God's holy word, and obediently keeping his commands. Mr. Crossman teaches, 'be sincere, and you shall be pardoned;' the Church of England teaches, Christ promises you reception, release of sins, sanctification by the Spirit, the gift of heaven and eternal life; believe his promises, and in the strength given by them, serve and obey him. One is, Do this and live; the other is, Life is given you in Jesus, believe and thou shalt be saved. One is, Perform the conditions, and thou shalt have the blessings; the other is, *I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.*

It is astonishing, did we not know the natural darkness of every human mind in the things of God, that ministers of a church which teaches us so plainly in its Articles and Homilies the way of salvation by grace through faith; which so explicitly brings forward, in the very beginning of our Prayer Book, *If we say we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, (1 John i. 9, 10); that ministers of such a church should be going about in any other way than this plain way, to find a remedy for our sins. The propitiation of Jesus for our sins (noticed by John in the following verses (1 John ii. 1, 2.) has effectually secured to us pardon of sin, and power over sin. Our course is simple confession of sin and looking to Jesus, believing the testimony that God has given of his Son. Admitted into the light of the knowledge of the glory of God, in the face of Jesus Christ, we see God's love, we walk in the light as God is in the light, we have fellowship with God, and the blood of Jesus Christ his Son cleanseth us from all sin; it purges our conscience from dead works to serve the living God. The true remedy for the power of sin is to go again and again, confessing it to him who alone *forgiveth all our iniquities and healeth all our diseases*. It is his grace alone which bringeth salvation, teaching us to deny ungodliness and worldly lusts, living soberly, righteously, and godly in this present world.

This catechism of Mr. Crossman's, on the other hand, brings in another gospel, which is no gospel, but a cruel bondage to an awakened sinner, and a mere soporific to a worldly mind, leaving such a man quite at ease, in his fancied sincerity and honest and hearty endeavours (see Ezekiel xiii. 22.) O the awful guilt of distributing such a soporific in thousands, and teaching it to our poor ignorant children, through our country! How many precious souls, for whom Christ died, have, by this pretended 'introduction to the Christian religion,' been introduced to Antichristian error, so that Christ has

tained they would be enabled to do so. It becomes every believer in Christ to strengthen the hands of those

profited them nothing. (Gal. v. 2.) It is so fearful a thing to *pervert the gospel of Christ*, (Gal. i. 7.) that I feel constrained to be thus explicit.

It is a lesser wrong, but it is also a serious wrong, to the Church of England, to send forth such false statements as the accredited doctrines of those ministering in this part of the church of Christ.

How sweet is it to an afflicted conscience, to turn from these dark statements to the real voice of the Church of England, as expressed by Bishop Jewell in his Apology! 'We say that man is born in sin, and leadeth his life in sin, and no man can truly say his heart is clean; that the most holy man is an unprofitable servant; that the law of God requires of us a full and perfect obedience, and that we cannot in any way keep it perfectly in this life; and that there is no mortal who can be justified in the sight of God by his own deserts; and therefore our only refuge and safety is in the mercy of God the Father, by Jesus Christ, and IN THE ASSURING OURSELVES (certo animis nostris persuadeamus) that he is the propitiation for our sins, by whose blood all our stains are washed out; that he has pacified all things by the blood of his cross; that he, by that only sacrifice which he once offered upon the cross, hath perfected all things, and therefore when he breathed out his soul, he said, IT IS FINISHED; as if by these words he would signify now the price is paid for the sins of mankind.' He afterwards guards against the abuse of this doctrine, by showing that 'true faith is a living faith, and cannot be idle.'

The Lord restore to us the gospel purity of the founders of the English Church!

In Bishop Wilson's Introduction to the Lord's Supper, the new covenant made with our first parents is thus described, as more fully explained in the Gospel:—

'That on condition of their sincere repentance and sincere obedience, afterwards they should be restored to the favour of God, and after death to that life and happiness which in their state of innocency was promised them without tasting of death, which favour they had forfeited by their disobedience.' Page 7.

After speaking suitably of the death of our Lord as a sacrifice for the sins of the whole world, the Bishop goes on 'By this worthy sacrifice all mankind are restored to the favour of God and put in a way and state of salvation, God having for his Son's sake promised to pardon all such as shall repent and forsake their sins, and bring forth fruits meet for repentance, as also to give his Holy Spirit to all such as shall sincerely desire him; and lastly, to make them eternally happy after death, if during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavoured to observe the rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

'Stop here awhile and adore the infinite goodness of God who did not overlook lost mankind, but sent his Son to redeem us. He might in strict justice have required me to live to the law of nature and reason, given in that state of innocence, on pain of being for ever separated from his presence: but instead of that, he has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance, when we have done amiss, and return to our duty.'

Compare these statements with the Decrees and Canons of the

who are now seeking to bring back Reformation principles into that Society. But one grand leading cause

Council of Trent, and contrast them with our Articles and our Homily on Salvation, and say whether these tracts have not gone into something of the spirit of Popery.

They completely escape indeed the papal anathemas of the 9th Canon of the Council of Trent, 'Whosoever shall affirm that the ungodly is justified by faith only, so that it is to be understood that nothing else is to be required to co-operate therewith in order to justification, and that it is on no account necessary that he should prepare and dispose himself by the effect of his own will, let him be accursed.'

They completely escape the anathema of the eleventh canon of the Council of Trent.—'If any one shall say that men are justified either by the alone imputation of Christ's righteousness, or only by the remission of sins, excluding grace and charity, which is diffused in our hearts by the Holy Ghost, and inheres in them, or that the grace by which we are justified is only the favour of God, Let him be Anathema.'

They completely escape the anathema of the twelfth canon.—'Whosoever shall affirm that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven, for Christ's sake, or that it is that confidence only, by which we are justified, let him be accursed.'

They are in the spirit of the London Vicar Apostolic's Sermon, given in the Laity's Directory, of 1828. In this Sermon, near the commencement, the Popish Preacher states—

'The fundamental disposition, by which man is prepared for the grace of justification, is divine faith. Faith is the principle and the root of the other dispositions of hope, love, repentance, and obedience, by which the preparation of the soul for this supernatural effect is perfected. To those who are thus disposed and prepared by the operation of the Holy Ghost, the graces of justification are communicated through the channels of the sacraments instituted by Christ for that purpose.'

The author, in his sermon on Justification, wrote the following remarks on this. Alas! that they should apply to Protestant writings!

It is a most erroneous and dangerous statement. On this plan, the grace of the gospel, and the freedom of the promise are really lost; and though the merits of Christ Jesus had been before mentioned, and the Holy Ghost is named, yet, in the place of Christ and his salvation, our own obedience is in truth substituted; we are accepted for that, and not simply for the sake of Jesus Christ. We are not here justified by faith, but faith is preparatory to hope, love, repentance, and obedience, by which we are not even then justified, but only prepared for the sacraments, in which justification is communicated. O miserable exposition of the text! O miserable doctrine extinguishing all the light and consolation of the gospel of Jesus Christ, and removing far away from afflicted consciences the hope of justification! How manifestly erroneous that doctrine by which we are first to be made righteous by our works, and then the grace of justification is to be conferred upon us! Rom. xi. 6. Where this doctrine prevails, it excludes and prevents real holiness and obedience, to which (so far from their being the cause of our acceptance or righteousness before God) we can never attain till we are accepted in Christ, and accounted righteous through him. Ephes. ii. 8—10. How contrary is this statement, to the full consolation, the simplicity, and plainness of the scriptural doctrine: and how can a burdened and distressed conscience have any way to peace and joy? Let Protestants then

of the progress of Popery being our loss of Protestant principles, that loss is distinctly marked in the publi-

with love, but with zeal and firmness, maintain and widely make known, the invaluable scriptural truths, for the defence of which our martyred reformers willingly gave their bodies to the flames: and may our God give *abundant testimony to the word of his grace.*

In the same spirit Bishop Baines, a leading Roman Catholic bishop of the present day, in his sermon on Faith, Hope and Charity, after mentioning repentance and confession to a priest as necessary, says—'Nor even is this all. The sinner must moreover submit to make such atonement to his offended God by prayer, by fasting, by works of self-denial, and the like, as may be required; and if he has injured any neighbour in his good name, his property, or his person, he must, to the utmost of his ability, resolve to make full and ample satisfaction. Without such a resolution, no Catholic priest in the world could, or would, consider himself authorized to give absolution to any penitent, and if he did presume to give it, his religion teaches, as an article of faith, that his absolution could be of no avail in the sight of God, but to add to the guilt both of the giver and the receiver. —Now let me ask, is this a doctrine which relaxes the Christian morality, which encourages guilt, and facilitates the commission of crime? What then must those doctrines be which admit the sinner to reconciliation upon the simple condition of 'repentance, and confession made to God alone?'—This is just the reasoning of the carnal mind, supposing that law, and requirement, and exaction, can produce in fallen man those good works which the scriptures set before us as the fruit of the spirit of life in Christ Jesus.

Let, also, the reader open his Prayer Book and contrast these things with Articles x. to xviii. or with the Homily on Salvation, and see how far the principles of the Reformation have been departed from, in works authoritatively and widely circulated. And who that loves the truth as it is in Jesus, can but heartily pray that the servants of Christ, in the Christian Knowledge Society, may be strengthened amidst the many difficulties of putting away the accumulating evil of a century distinguished by decays of the pure faith of Christ, to restore to the tracts of that influential society, all the simplicity of the gospel, as set forth in the holy scriptures, and as drawn from them by the first Protestants.

These human statements fall far short of the truth of God both in principle and in practice.

As to PRINCIPLES, how marked the difference between them and the word of God, in the little use which they find for FAITH in God's testimony. In the word of God, from first to last, unbelief is the grand cause of man's condemnation; (Gen. iii. 1; Numb. xiv. 11, xx. 12; Deut. i. 32, 2 Kings xvii. 14; Psalm lxxviii. 22, cvi. 24; Mat. xiii. 58; Mark xvi. 14—16; John iii. 18, 19. The Epistles every where. Rev. xxi. 8) and, on the other hand, belief in God's testimony is every where the turning point of our recovery, (Heb. xi.; John iii. 14—16, v. 24; Gen. xv. 6; Dan. vi. 23; Acts xvi. 31; Rom. iii. 21—28; Ephes. ii. 8; 1 John v. 13, and indeed throughout the Bible.) This is so much the case that the gospel is called simply by the name of *faith*. (Gal. i. 3.) *the law of faith*, (Rom. iii. 27.) *The word of faith*, (Rom. x. 8.) *the hearing of faith*, (Gal. iii. 2.) Man fell by unbelief, he is restored by faith, the gift of God. Infinite wisdom marks this distinction of faith, both as it makes salvation wholly of grace, and as it brings all divine principles into our heart. A man is as his principles are. Faith wrought in our hearts by the Spirit, gives us all those divine principles, which God has revealed as infallibly true to his

cations of the Christian Knowledge Society. O that we had been more jealous for God's honour, and

word. Thus God's views, unchangeable and altogether pure and right, become ingrafted in our mind and in our heart. We have one mind with the great God, as far as faith receives his word; and our conduct corresponds to his views of things. Thus the heart is purified, the world is overcome, the soul is filled with love, Satan's lies are rejected, and we are made meet, through the indwelling of the Holy Ghost, for God's presence and joy through eternity. Faith too eminently honours God. (Rom. iv. 20.) It gives glory to all his attributes; his reality, though unseen by mortal eye; his power, though unfelt by outward senses; his truth, though yet unaccomplished; his mercy amidst our present sufferings and trials; his love under all the afflictions of this life. Faith glorifies God in every thing, and stands firm on his truth amidst the shaking of all things. This blessed principle is either kept in the back ground, as in the extracts from the Bishop of Sodor and Man; or it is changed into a virtue *by which we are pardoned*, contrary to the express statement of our Homily on salvation, "as great and godly a virtue as the lively faith is, yet it puts us from itself, and remits or appoints us unto Christ, for to have only by him remission of sins."

As to PRACTICE, there is also a marked difference in the lowered scale of devotedness and practical godliness. Love to God with all the heart and soul, love to our neighbour as ourselves; entire surrender of ourselves to God! having one will with his; his glory our end and our happiness, this is the state which the gospel sets before us as our standard, and the effect of its provision of mercy and grace in Christ Jesus. True it shews us, in the present life, *the flesh lusting against the spirit, and the spirit against the flesh*; but it distinctly points out the Christian as "through the Spirit mortifying the deeds of the body; I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. It shews us the Christian becoming more and more like his heavenly Master here (2 Cor. iii. 18; iv. 16. Rom. viii. 29.) and soon to be perfectly like him in glory. (1 John iii. 2. 1 Cor. xv. 49.)

Human perversions of the gospel are marked by a lower scale of motive, the love and glory of God being left in comparative obscurity, his holiness inadequately developed, and the selfish motive of our own interest being made the leading principle to influence our conduct. On this principle, scriptural godliness cannot be effectively enforced, nor really attained. And then to make up for our imperfections, sincerity of obedience, and even a strictness of outward and ceremonial righteousness, beyond what God has required (as we see abundantly in popery), are set before us and enforced. Thus God's law is made void as well as his gospel; and the heart is left cold, dark, dead, in bondage and helpless misery. O what a tax does the carnal mind thus pay for its pride and unbelief, for its self-righteousness and indulgence in evil; at the very time that God shows us in his gospel he would have us, by simply believing his own loving-kindness and holiness, as manifested in the death of Christ Jesus for our sins, basking in the warm beams of his love, and evermore, with holy joy, delighting in him! While love to God, through our great blindness, corruption and sinfulness, though it be our clear duty, has become impracticable to us sinners in our natural state, till we see his continued and free love to us; yet in the bright blaze of that love, shining so powerfully in the free salvation of the guilty, by the stupendous sacrifice of his own son, we do indeed love God. (1 John iv.

more alive to the purity of his truth! Nor is this stated without a humbling sense of personal fault, by one who has been, for nearly a quarter of a century, a member of that society, and may therefore be justly chargeable with a portion of the blame of circulating what he has never adequately protested against; his only excuse being indeed ignorance of their real character.

The great snare and danger of this false doctrine, is the extraordinary mixture of truth and error. When you are ready to think you have got on the solid rock of the most blessed truths of the gospel, in a free salvation, you are plunged at once into the mire of your own doings, as necessary to complete your salvation; the leaven is so mixed up with the

19.) Where can the sinner see love to himself with such an over-whelming blaze of glory, as in free salvation by the blood of Jesus? This, brought home to the heart by the Spirit, fills him with entire confidence in, and with intense love to, the Holy God. The propitiation of Jesus is God's remedy, both for the guilt and the power of sin. (1 John ii. 1, 2.)

1 The following specimen is given from 'Admonitions for Sunday Schools,' p. 45.

'Eternal life is the gift, the free undeserved gift of God, through Jesus Christ our Lord.' Here you have all the clearness of the gospel, but the very next words overthrow it all. 'It is his merits and perfect obedience that must recommend our imperfect services to God. There is, therefore, no room for boasting on our part. Far otherwise. But if, with faith and humility, we do the best we can to serve and please God, we may be sure that our services, however imperfect, will be accepted, and that, however undeserving, we shall not lose our reward.' This is in reality that antinomianism as well as self-righteousness, which it professes to renounce. If it be asked what should have been added to the apostle's statement, to guard against these fearful evils, I reply just what the apostle himself adds where he speaks on this subject. *This is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life; or just what our Lord adds He that abideth in me, and I in him, the same bringeth forth much fruit.* One grand fault of an adulterated gospel is, that it takes away the main springs of real love to God, and good works among men.

The conflicts with the early Protestants produced some degree of caution, respecting the doctrine of human merit, even in framing the Canons of the Council of Trent;—but their sophistry having been exposed, Satan who is full of subtilty in his efforts to pervert the grace of God, seldom attempts now to bring in human merits, and will in words disclaim them, as a part of the cause of our salvation. But the very same principle without the name of man's merits, and even with the outward renunciation of that idea, is one grand cause of all misstatements of the gospel. Men suppose God loves them, not because he gave his Son for their sins, but because they think that there is some good in them. Their hopes are founded on some fancied good of their own, and not on Christ Jesus, the

meal that it cannot be separated. To a superficial eye, it appears to be every thing you could wish, and yet the bitter root of death is in it. How decisively the apostle Paul speaks of those who professed Christ, and yet sought something else to be added to him; *Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.* O that the blessed Spirit may himself teach us *that we may know the things that are freely given to us of God*, 1 Cor. ii. 12; and *stand fast in the liberty wherewith Christ hath made us free.*

If any of my readers are disposed to think that such statements as these respecting a very valuable Protestant institution, are, at the very best, unseasonable, and that it is peculiarly rash, at this critical period, to find fault with so useful and venerable a society, let them for a moment remember, how useful, how venerable a servant of Christ, St. Peter was; and what a critical time the conflict with judaizing Christians and the whole of Paganism was; and yet that St. Paul *withstood Peter to the face, because he was to be blamed.* On a point, where the purity of God's truth, and his honour and glory, therefore, were concerned, he *gave place by subjection, no, not for an hour.* O that all ministers and servants of Christ may drink deep into the same spirit. Where only our personal concerns are at stake, *being reviled we bless, being persecuted we suffer, and being defamed we entreat.* Where the word of God is at stake, and *that the truth of the gospel may continue, it is to make no matter to us whoever opposes.* (Gal. ii.) We are to contend earnestly for the faith once delivered to the saints. (Jude 3.)

The situation of the present conductors of the Christian Knowledge Society, is full of difficulty, and has many peculiar intricacies and perplexities. They have inherited the accumulation of tracts of nearly a century and a half;—one part, and that the

unspeakable gift. Hence there is so much doubtfulness, darkness, and anxiety in their minds. They say they doubt themselves. The reality is, they do not give God credit for the truth of what he says, or in the words of St. John, *they make him a liar.* This is denying the Father, this is Anti-christ, this is popery, whether spoken by a Papist, or a nominal Protestant.

greater, of which time was distinguished by an extensive decline from the pure principles of the gospel and of the Reformation; and another part also was distinguished by extravagancies connected with the revival of those principles. Thus they have now tracts which on the one hand, partake of that decline, and on the other, meet those extravagancies, not with the pure light of gospel truth, but rather with the wisdom of man, and the self-righteous system which marks declining churches. But to reform all this, of however great necessity such a reform unquestionably is, yet also it is a work of very great and self-denying Christian wisdom and holy courage. It requires peculiar singleness of eye and of heart for our Divine Master to be *valiant for the truth*, though it bring reproach on honoured names, by amending or ejecting their writings. To these difficulties must be joined the varied minds of good men discerning truth in very different degrees of light and distinctness, and yet having to concur in producing one result, and the many dangers to be dreaded from the strong current of sweeping reform and reckless innovation flowing in on every side. Consider these things and it will not perhaps be surprising that the progress of tract emendation is slow. The greatest help to this work will be the frank, repeated, and constant testimonies, in a spirit of real kindness and sound judgment, to what the members see erroneous in the tracts, and the willing and candid reception of such testimonies, which, I believe, has already been manifested by the tract committee. The effect of this may be a far greater diffusion of the simple truth of the gospel, than if the society had never published any thing which could have been really objected to. Men's minds will thus be led to investigate divine truth, to prove all things, and to hold fast that which is good.

We have very watchful, zealous and active enemies on every side. The ardour with which the new voluntary-church principles are pursued, may be seen in the lectures on church establishments published at Glasgow, by dissenters of no mean name or ability. The author believes those principles to be destruc-

tive of the real welfare of our country, and not according to the gospel of Christ. But men of great powers of mind, and whose conscience seems engaged in their own views think otherwise, and views like theirs are so suitable to the democratic and infidel spirit of the age, that they are likely to spread widely. Now it is the part of true wisdom, in these days, to keep *within* those scriptural lines which our church has so distinctly marked.

The great means of extricating ourselves from our difficulties is to press every where, as the Reformers Tyndal, Bradford, Cranmer, Ridley, Latimer, Jewell, Becon, &c., (not to say even Knox and Bale) did,—simply the pure, faithful gospel message of God's love to the world in salvation, by Jesus alone, and through faith in his blood. This is the foundation; let this foundation stand prominent and distinct. The wood, hay and stubble of man's inventions will never stand the fiery trial that is coming. Let this be our distinguishing characteristic as a Church; a full, free, distinct, constant proclamation of the saving name of Jesus Christ. The church of England, in its accredited formularies, has this foundation clear and manifest, and while we bend our strength for the maintenance of this, God will be with us, and support us in, and carry us through all our difficulties, and his people will be drawn around us and multiplied. This again makes it of immense importance, that the Christian Knowledge Society should have no doubtful doctrine respecting this foundation, but be a faithful witness for God's holy gospel.

It is painful to read in the accounts given of a late meeting of the Society, a statement which it would be pleasant to think was unfounded: that when a desire had been expressed for the republication by the Society of Fox's Book of Martyrs, it had been refused, not on account of the expence, (the present protestant feeling of the country is such, that there is no risk on that point) but on some other grounds not explained to the public. Believing that those grounds were not merely fears of provoking the papists *by that faithful exhibition of their cruelty*, nor an un-

willingness now to confess the truths stated in Fox, still let not the Society thus give occasion to suspect any departure from the principles of the Reformation. We gain nothing by a timid course. When we remember that the Government in Queen Elizabeth's days publicly enjoined this work to be set up in all the parish churches, together with the Bible and Bishop Jewel's Defence of the Apology, to be read at all suitable times by the people; when we remember how triumphantly it has withstood all the attacks of papists, and come out the more fully justified from every attack; it would be a most desirable step for that Society, now publishing valuable writings of the Reformers, to establish its own character for adherence to the principles of the Reformation, by sending forth, as a giant refreshed, that inestimable defender of the protestant faith in his 'main work.' 'Numerous attacks' says Mr. Soame, 'have been levelled at the honest chronicler of Romish intolerance, but they have ever fallen harmless from the assailants' hands.'

When it is considered that the income of this Society is upward of £70,000 a year, and that 1,891,428 of its books and tracts were circulated in the last year, the immense importance of the purity of scriptural doctrine in them, will be manifest. Who can bear the thought of the guilt of helping in any way to turn men from Christ and his salvation from the guilt, love, and power of sin, to their own doings as the ground of their hopes.

May the Father of lights, the only giver of heavenly wisdom, largely bestow on the leaders and conductors of this great Institution heavenly wisdom, to guide them through the difficulties of their present situation! If once the evil of erroneous doctrine was adequately seen and felt, and the existence of this evil in its publications manifested, the Society possesses, among the members of its Committee, men of practical wisdom, integrity, and firmness to devise methods to throw out every thing contrary to the

¹ See Strype's Annals, vol. i. p. 1. 375—399, iii. p. i. 737, and the lives of Cranmer and Grindal. See also Soame's history of the Reformation. vol. iv. 721, 722.

purity of the Gospel of Christ, and so to enable it to stand out, bold and prominent, a firm confessor and witness of the truth as it is in Jesus.

In the Scotch church there seems to the writer to have been a similar falling away from the protestant principles of the early Reformers. He confesses that when he looks at the earlier confession of faith of 1560, at Craig's Catechism of 1590, and the Geneva confessions received early in Scotland, and compares them with the present Westminster confession of 1647, he sees in the former a simplicity of Gospel truth, which is wanting in the more apparently accurate but refined and more artificial statements of the later Creed. The difference is the simple statement of faith in the divine testimony, and the elaborating by the human intellect of a complete system of doctrine. The description given by each, of the doctrines of Redemption, may shew the writer's meaning more clearly. The Statement of the confession of 1560, Article nine is simple and scriptural. 'He suffered for a season the wrath of his Father, which sinners had deserved, but yet we avow that he remained the only well-beloved and blessed Son of his Father even in the midst of his anguish and torment, which he suffered in body and soul to make the full satisfaction for THE SINS OF THE PEOPLE.' So in Craig's Catechism, 'What is faith in Christ? A sure persuasion that he is the only SAVIOUR OF THE WORLD, but ours in special who believe in him,' (John vi.) So in the Geneva confession; 'Of his free mercy without compulsion, he offered himself as the only sacrifice to purge THE SINS OF ALL THE WORLD, so that all other sacrifices are blasphemous and derogate from the sufficiency hereof.' Who can compare these with the limited statement of the Westminster confession of 1647, without seeing a departure from the simplicity of Scripture? 'They who are elected being fallen in Adam, are redeemed by Christ.—NEITHER ARE ANY OTHER REDEEMED BY CHRIST, effectually called, justified, adopted, and saved, but the elect only.' There *is* here a want of that marked difference of statement respecting redemption and election, which

we find so generally runs through the Scriptures, and which the Church of England, in its catechism formed nearer the Reformation, has so briefly, and yet so fully and beautifully expressed. 'I learn to believe in God the Son, who redeemed me and all mankind; and in God the Holy Ghost, who sanctifieth me, and all the elect people of God.'

Another cause of the progress of Popery has been OUR DEPARTURE FROM THE BIBLE AS THE ONLY STANDARD OF DIVINE TRUTH. The testimony of the Reformers to this is very distinct. How plain our sixth article! How beautiful the language before the Scotch Confession of Faith of 1560! 'If any man will note in this our confession any article or sentence, repugning to God's holy word, that it would please him, of his gentleness, and for Christian charity's sake, admonish us of the same in writing, and we upon our honour and fidelity, do promise unto him satisfaction from the mouth of God, (that is, from his Holy Scriptures,) or else reformation of that which he shall prove to be amiss. For God we take to record in our consciences, that from our hearts we abhor all sorts of heresy, and all teachers of erroneous doctrine, and that with all humility we embrace the purity of Christ's gospel, which is the only food of our souls, and therefore so precious unto us that we are determined to suffer the extremest of worldly danger, rather than we will suffer ourselves to be defrauded of the same.' This zealous adherence to the word of God was the glory of the Reformation, and the great means of its purity. The departure from this has been in some degree checked, by the vastly enlarged distribution of the pure word of God, through all the societies engaged in that work. But it was a fearful mark of this departure, that the circulation of the Bible alone was so greatly objected to by leaders in Protestant Churches, without what was so improperly called by one of them the safeguard of a Prayer Book. Human names have also such credit, that even protestants have too much sunk to this state, judging of sound doctrine by what man says, rather than by what God says. Each class has its *human standard*, rather than the pure infallible.

standard of the word of God. We have all fallen into this serious error. Neither the Fathers, nor the Reformers, nor their successors, nor the revivers of evangelical doctrine in modern days, must for a moment be our standard, instead of God's truth.

A highly respectable, learned, and devout class of men has risen up at one of our Universities, the tendency of whose writings is departure from Protestantism, and approach to papal doctrine. They publish tracts 'for the times ;' and while they oppose the most glaring part of popery, the infallibility of the Pope,—the worship of images,—transubstantiation and the like,—yet, though the spirit of the times is marked by the opposite fault, the very principles of popery are brought forward by them, under deference to human authority, especially that of the Fathers : overvaluing the Christian ministry and the sacraments, and undervaluing justification by faith. With much learning and study of the Fathers, with great apparent and doubtless in some cases real devotion, and a devotedness ascetic and peculiar, they seem to the author, as far as he has seen and known their course, to open another door to that land of darkness and shadow of death, where the Man of Sin reigns.

THE STATE OF OUR PUBLIC JOURNALS is another cause of this progress.

The principle avowed and gloried in by one of our leading public journals, especially on this point, is *to let men's creeds alone* ; another leading journal defies any to shew, that the *purely doctrinal errors* of the Roman Catholic church have been treated with disrespect, by the most valuable Protestant advocates. But we have not so learned the word of God. Her doctrinal errors are the very spring head of all her evil practices. If the fountain be bitter, the stream must be so ; if the tree be bad, the fruit must be bad. We must not let the poison work, till it produces disease and misery. It is true that human laws can only *punish manifested evil*, but it is the glory of the divine law, that it goes to the very springs *of evil*, and the glory of the gospel of Christ, that it *sets forth a full remedy* for all those springs of evil,

and it is the blessedness of real Christians to know and possess this, and to tell of this far and wide. How manifestly do the sentiments expressed in our journals shew, that they *savour the things that be of men, and not the things that be of God!*

The clear testimony which the Reformers gave against popery, as being Babylon, is NOT NOW SUSTAINED with equal firmness and clearness. The statement that the pope was antichrist and the man of sin, was powerfully instrumental in bringing about, and establishing the Reformation. It was the main reason given for actual separation from the church of Rome, founded on the express direction of God himself. (Rev. xviii. 4.) The testimony of the reformers on this point was uniform.¹ It was with this sentiment they

¹ *Testimonies of English Reformers and others against Popery as Antichrist.*

PUBLIC TESTIMONY.—THE CHURCH OF ENGLAND.

THE ARTICLES of the Church are almost one series of testimonies against Papal doctrines. In THE HOMILIES, sanctioned by these Articles, the following testimonies appear respecting the Pope as antichrist, Babylon, and the Man of Sin.

In the Homily of Obedience, Part iii. 'The Bishop of Rome teaches, that they that are under him are free from all burdens and charges of the commonwealth, and obedience towards their prince; most clearly against Christ's doctrine and St. Peter's. HE OUGHT THEREFORE RATHER TO BE CALLED ANTICHRIST, and the successor of the scribes and pharisees, than Christ's vicar, or St. Peter's successor; SEEING THAT, not only on this point, but also in other weighty matters of christian religion, in matters of remission and forgiveness of sins, and of salvation, HE TEACHETH SO DIRECTLY AGAINST BOTH ST. PETER, AND AGAINST OUR SAVIOUR CHRIST.'

In the Homily against Peril of Idolatry, Part iii., speaking of the worship of images, and the miracles of the Papists, the Homily says—

'The scriptures have for a warning hereof shewed, that THE KINGDOM OF ANTICHRIST shall be mighty in miracles and wonders to the strong illusion of all the reprobates.' And again, 'Such sumptuous decking of images with gold, silver, and precious stones, be a token of ANTICHRIST'S kingdom, who, as the prophet foreshows, shall worship God with such gorgeous things.'

Sermon against Wilful Rebellion, Part v.—

'After this ambition, [to be head of all the church, and lord of all kingdoms,] the Bishop of Rome became at once THE SPOILER AND DESTROYER both OF THE CHURCH, which is the kingdom of our Saviour Christ, and of the Christian empire, and all Christian kingdoms, as an universal tyrant over all.'

'In king John's time, the Bishop of Rome, understanding the brute blindness, ignorance of God's word, and superstition of Englishmen, and how much they were inclined to worship THE BABYLONIAN BEAST OF ROME, and to fear all his threatenings and causeless

went to the stake, and offered their bodies to the burning flames of martyrdom. It was the very bayo-

cursings, he abused them thus, and by their rebellion brought this noble realm of England under his most cruel tyranny.'

THE CHURCH OF SCOTLAND.

CONFESSION OF FAITH :—

'There is no other Head of the Church than the Lord Jesus Christ. nor can the Pope of Rome be in any sense the Head thereof; but is that antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ, and all that is called God.' Ch. xxv. s. 6.

THE CHURCH OF IRELAND.

ARTICLES OF THE IRISH CHURCH :—

'80. The Bishop of Rome is so far from being the supreme Head of the Universal Church of Christ, that his works and doctrine do plainly discover him to be that Man of Sin foretold in the Holy Scriptures, whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming.'

THE GOVERNMENT OF BRITAIN.

Declaration against Popery: made by the King, in the presence of the Houses of Parliament.

'I do solemnly and sincerely, in the presence of God, testify and declare, that I do believe, that in the sacrament of the Lord's supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, or after the consecration thereof by any person whatsoever. And that the invocation and adoration of the Virgin Mary, or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me as they are commonly understood by English protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other person or authority whatsoever; or without any hope of any such dispensation from any person or authority whatsoever; or without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or power whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.'

The various clauses of this declaration are very instructive, as manifesting the shifts and sophistries by which Papists, *with all deceitableness* (ἀπατην) deceitfulness) of *unrighteousness* have sought to evade the simple, plain truth and corrupt the honesty of an upright mind.

PRIVATE OR INDIVIDUAL TESTIMONY.

CRANMER, in his book on the Sacrament—

After showing that Christ 'made a sacrifice and oblation of his own body upon the cross, which was a full redemption and satisfaction for the sins of the whole world,'—he adds, 'But the Romish Antichrist, to deface this great benefit of Christ, has taught that his sacrifice upon the cross is not sufficient hereunto, without another sacrifice

net with which they charged and overthrew the armies of the enemy. Now this has been too much

devised by him, and made by the priest; or else without indulgences, beads, pardons, pilgrimages, and such other pelfray, to supply Christ's imperfection. * * *

'O heinous blasphemy and most detestable injury against Christ ! O wicked abominations in the temple of God ! O pride intolerable of Antichrist, and most manifest token of the son of perdition, extolling himself above God, and with Lucifer exalting his seat and power above the throne of God ! For he that taketh upon him to supply that thing which he pretend to be imperfect in Christ must needs make himself above Christ, and so very Antichrist.'

CRAWMER, at the stake—

'As for the Pope, I refuse him as Christ's enemy and the Antichrist, with all his false doctrine.'

LATIMER, in prison, before his martyrdom—

'What fellowship hath Christ with Antichrist ? Therefore it is not lawful to bear the yoke with the Papists. Come forth from among them, and separate yourselves from them, saith the Lord.'

RIDLEY, in his farewell letter, before he suffered—

'The see of Rome is the seat of Satan, and the bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed. And for the same causes, this see at this day is the same which St. John calls, in his Revelation, Babylon, or the whore of Babylon, and spiritually, Sodom and Egypt, the mother of fornications and abominations upon earth.'

Again, in his Lamentation for the Change of Religion, he says—

'What city is there in the whole world that, when John wrote, ruled over the kings of the earth ? or what city can be read of, in any time, that, of the city itself, challenged the empire over the kings of the earth, but only the city of Rome, and that since the usurpation of that see, has grown to her full strength ?'

BRADFORD, in a letter to Lady Vane—

'The usurped authority of the supremacy of the bishop of Rome is undoubtedly that great Antichrist, of whom the apostles do so much admonish us.'

In his Sermon on the Lord's Supper—

'It is a plain sign of Antichrist to deny the substance of bread and wine to be in the Lord's Supper after consecration ; for in so doing, and in granting transubstantiation, the property of the human nature of Christ is denied ; for it is not of the human nature, but of the divine nature, to be in many places at once. Now grant transubstantiation, and then Christ's natural body must needs be in many places, which is nothing else but to confound the two natures in Christ, or to deny Christ's human nature, which is the self same thing, St. John says, to deny Christ to be come in the flesh.'

JEWELL, on 2 Thess. ii. 4.—

'Thus the apostle speaks of Antichrist, he is the man of sin and the son of perdition.' He then, in a long series of particulars, applies the description given in this prediction to the Pope, dwelling especially on his pretences of belonging to Christ, and serving Christ.'

HOOPER, in his Declaration of Christ—

'The very properties of Antichrist, I mean of Christ's great and principal enemy, are so openly known to all men that are not blinded with the smoke of Rome, that they know him to be the Beast that John describes in the Apocalypse, as well as the logicians know that 'man is distinguished from other animals by the faculty of laughter.'

departed from, in modern days. Grotius and Hammond led the way, and several Protestants since

Bishop Hooper has many cautions and solemn warnings against a peculiar temptation in Mary's reign, for those, in principles Protestants, to conform to Popery in practice, and attend the mass. He compares it to a wife's adultery. He says, 'Beware of foolish and deceitful collusion to think a man may serve God in spirit secretly to his conscience, although outwardly, with his body and bodily presence, he cleave, for civil order, to such rites and ceremonies as now be used contrary to God and his word. Be assured that whatsoever he be that giveth this counsel, shall be before God able to do you no more profit than the fig-leaves did unto Adam.'

Bishop Hooper also frequently gives the name of Antichrist to Popery, speaking of 'the synagogue of Antichrist,' 'Antichrist's tyranny,' and 'Antichrist and his damnable religion,' 'the Pope the capital enemy of Christ and his religion.'

FRITH, annexed to a work, called 'The Revelation of Antichrist,' an antithesis contrasting the acts of Christ and the Pope, in seventy-seven Particulars.

TYNDALE,—

'The Jews look for Christ, and he is come fifteen hundred years ago, and they not aware: we also have looked for antichrist, and he has reigned as long, and we not aware: and that because either of us looked carnally for him, and not in the place where we ought to have sought. The Jews had found Christ verily, if they had sought him in the law and the prophets, whither Christ sendeth them to seek. John v. We also had spied out antichrist long ago, if we had looked into the doctrine of Christ and his apostles, where, because the beast sees himself now to be sought for, he roars.'

FULKE,—

'Paul, (2 Thess. ii.) speaking purposely of antichrist says expressly, that he shall sit in the temple of God, which is the church of Christ. Now the pope sits in the midst of the temple of God, and boasts himself to be God, challenging unto himself such authority as is proper only unto God, and usurping such honour as is peculiar unto God. Therefore not in heathen emperors, nor in Mahomedans, is the prophecy accomplished.'

TESTIMONIES BEFORE THE REFORMATION.

THE WALDENSES (from the Testimony of Reinerius Saccho, in 1254,) asserted 'that the Romish church is not the church of Jesus Christ, but a church of malignants, and that it apostatized under Sylvester—and that the Church of Rome is the harlot in the apocalypse.'

THE ALBIGENSES (from the testimony of the Book of Sentences, or Register of the Proceedings of the Inquisition from 1307 to 1323, from the sentence of Peter Auterius, an eminent Albigensian.)—'The Roman church you impudently call the mother of fornication, the church of the devil, the synagogue of Satan, which is in fact the mother and mistress of all the faithful; all whose degrees and orders, and its laws and statutes, you malign by your impertinent falsehoods. And on the other hand, you call all those who hold its faith heretics and misled persons, and wickedly and impiously teach, that none can be saved in the faith of the Roman Church.'

I am indebted to Mr. Maitland's Facts and Documents for these extracts.

The Reformers referred to the Fathers, as strengthening their testimony; thus—

have avowed it. It appears to me a serious departure from the principles of the reformation, and as will be seen by the note below, from the principles of the church of England, as set forth in our Homilies, and from other Protestant churches.

Another great principle brought out at the reformation was A DECIDED TESTIMONY TO THE IDOLATRY OF POPERY. One of our own Homilies is a noble monument of learning and testimony against this idolatry. If the second commandment be the word of God, and testifies what is idolatry, and every Christian believes

MUSCULUS, referring to Bernard's calling a pope the 'Man of Sin,' says, 'No man can charge us that we be the first that have referred the same unto the head of the most corrupt clergy, I mean Simon of Rome.'

MARTYR also states—

'Pope Gregory says whosoever will arrogate this title of Universal Bishop, or Head of the Church, to himself, is Antichrist. But the pope challenges unto himself this title, wherefore the Papists must bear it with an indifferent mind if we call the pope Antichrist.'

TESTIMONY OF FOREIGN REFORMERS.

LUTHER—

'Whosoever is seriously affected with piety will fly most swiftly from that Babylon, and will dread even hearing the name of the papacy. For so great is its impurity and abomination, that no one can reckon it up in words, nor can it be seen but with spiritual eyes.

'The vicar is in the place of an absent chief,—what is such a vicar but Antichrist.

'I know and am certain that the papacy is the kingdom of Babylon.'

ZUINGLIUS, on 2 Thess. ii. (answering the papal application of it to the Protestants,) says—

'Let our doctrine be examined, and it will appear that they are false. We preach Jesus Christ and him crucified, and that he is the only Reconciler and the only succour of man, but the Papists preach the Pope, the Antichrist, whom here Paul so accurately describes.'

MELANCTHON—

'Since it is most certain that the pontiffs and monks have forbidden marriage, it is most manifest, and without any doubt true, that the Roman pontiff, with his whole order and kingdom, is the very Antichrist.'

CALVIN—

'The Papists have imagined an Antichrist who would harass the church for three years and a half. But all the notes by which the Spirit of God designates Antichrist clearly appear in the pope; but that three years Antichrist keeps the foolish Papists engaged, lest seeing they should see.

ECOLAMPADIUS—

'God is jealous and suffers not that his servants should draw in the yoke with Antichrist. He has no part with Belial and with darkness. Now we learn that through fear of persecution, you so dissemble your faith and conceal it, as to communicate with the unbelievers, and to partake in the abominations of the masses, in which you are aware that the death and passion of Christ are blasphemed.'

this, nothing can be plainer than the fact that the worship of images and pictures of our Lord, and of the Virgin, and of the saints, and of the host is real idolatry. Bishop Stillingfleet has fully proved this, in his work on the idolatry practised in the church of Rome. A few years back, not only the king and members of corporations, but every member of parliament had to testify that 'the invocation and adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass as they are now used in the church of Rome are superstitious and idolatrous.' This protest has been given up, this testimony against idolatry has been relinquished, and it is a departure from the principles of the reformation.

To have brought upon our country troubles and afflictions from the papists, and to have endangered the established church of these realms, that noblest monument of wisdom and piety, that firmest earthly bulwark of the protestant faith through the world, that most scriptural public confession of Christ on the earth, confirmed with the blood of witnesses, realizing in their simple faith and love unto death in the flames of persecution, the primitive martyrs of the Church, are serious evils. But there is a more serious evil still. The ruin of immortal souls without number may be connected with perverting the gospel. And while souls are ruined, O how tremendous to have occasioned that ruin! The awful anathema, not of a mere assembly of earthly carnal men, like that of Trent, whose *curse causeless shall not come*, but of the great God himself, is distinctly pronounced against those who preach another gospel, seeking the favour of men and not of God. (Gal. i. 7—10.) May God Almighty awaken all our minds to an adequate sense of the evil of a sinful departure from God's truth, by which we are not only bringing down his judgments on ourselves and our country, but dishonouring his great name, and being unfaithful to souls bought with the blood of his Son. The first step in our recovery is to be deeply sensible of these evils, and to acknowledge them before God and man; and then to seek from God that large gift of his *Spirit which* will first discover to us personally the

things of Christ for our own salvation, and thus enable us to testify them effectually to others.

The peaceful, almost unopposed against, and enlarged circulation, for a series of years, of such unsound and anti-protestant works as those which have been noticed, furnishes a painful token that the doctrine there given, has been too much in accordance with the general sentiments of the most influential persons in our country; and leads to the sad conclusion which indeed may be gathered from a variety of sources, that we have, as a protestant church, departed largely from the standing of our protestant forefathers, on the grand doctrine of revelation—salvation only in the name of Jesus.

If there has been then in our avowed instruction, as manifested in leading societies and influential bodies of men, such a decay of protestant principles; if it may hence reasonably be estimated that our noblemen and our senators; our great landed proprietors and our freeholders, have not had fully and generally brought before them that which was the glory of the Reformation, the distinct announcement of the pure und unadulterated “good tidings of a free salvation in Christ Jesus,” are our present difficulties to be wondered at? That there is no general adequate sense of the value of the pure principles of our protestant establishment, and that our legislators are easily induced to withdraw our former barriers and securities against popery, and even to give actual support to papal institutions, are natural consequences of our ceasing fully to announce the everlasting gospel.

These may be considered as the principal causes and indications of the progress of popery. But there are various lesser causes which derive, indeed, their chief power to be injurious from our loss of Protestant principles.

The removal of the disabilities from papists, has taken the national brand from popery, and given up the legislative confession of Protestantism. It has brought the papists into our legislature, and has so gagged and restrained Protestants that their mouths are necessarily shut, as to a frank, open and full

declaration of the apostacy. Whether it be from refinement of manners, unwillingness to hurt the feelings of others, from infidelity, or its daughter liberalism, Protestants have their mouths closed on popery, as antichristian and idolatrous.

The influx of foreign papists into this country, as a refuge from the revolutions and convulsions of papal kingdoms has been very considerable. In France there has been a double revolution, from both of which the Roman priests fled to England. In Spain and Portugal again and again commotions and revolutions have driven the priests away; many have remained here, and we received them kindly as we ought to have done, but they have diffused their peculiar tenets among us.

The increased intercourse which we have had with the Continent in the last twenty years' peace, has led to much of this evil. English families have been settled in papal countries, children have been sent to foreign schools, travellers have attended papal worship, and continued familiarity has diminished that disgust which the first sight of the pageant and idolatries of Rome so justly excited. Error and vice are naturally contaminating and diffusive in our fallen world; truth and holiness require for their origin and maintenance divine power.

While popery is thus progressive, let us survey also OUR SPECIAL DIFFICULTIES IN CONTENDING WITH IT, in this day. There are difficulties from without, and difficulties from within.

Those from without arise from ITS INTIMATE CONNECTION WITH THE POLITICS OF THIS WORLD. It is so interwoven with State matters, that it is difficult to bear testimony against it without being suspected of political motives. Popery wonderfully adapts itself to every kind of Government. It can be monarchical, aristocratic, or democratic: despotic or conservative, liberal or radical, just according as circumstances require for its advancement in the countries where it is situated. In this country, if we attack popery, we are supposed to be defending *one party in politics* and attacking another. The

state of Ireland, and the designs respecting the Established Church, favoured by the papists and carried on by one party in politics as their line of action, have increased the difficulty of shewing our disinterestedness as Christians,¹ and the high and spiritual motives affecting only the glory of God, and the salvation of souls which actuate real Christians.

Its intimate connection in this country also with men of democratic or Infidel principles is a serious difficulty. The master monster of the last days appears to be democratic infidelity, the beast without crowns on the horns, (Rev. xvii.) *blasphemers*, (2 Tim. 3.) *walking after the lusts of the flesh, despising governments, speaking great swelling words of vanity, promising liberty while they themselves are the servants of corruption, scoffers*, (2 Peter iii.) *mockers, walking after their own ungodly lusts*. (Jude 18.) On this beast the Harlot rides, to her last triumph when she is *drunken with the blood of the saints*. (Rev. xvii. 3.) We appear to be opposing the *enlightened spirit* of the age, and the freedom of our country, when we are opposing the power and influence of Antichrist, and we must be content to be evil spoken of, leaving ourselves *to him that judges righteously*.

Another difficulty is, that some of those once at the greatest distance from popery, have joined with papists for the overthrow of the Established Church: I mean our dissenting brethren. Some of them have so mingled themselves up with politics, as to fancy now, that it is a part of true religion to overthrow a protestant Established Church, and that they are justified in uniting with Antichrist for this purpose. While they charge Establishments with bringing the Reformation to a stand, and being the grand cause of the corruption of the religion; a deputation

¹ The Christian sentiment of the Archbishop of Canterbury on this point at the meeting, December 3, 1835, should be generally known.—

'It is my earnest desire that on the present occasion we should allow no political feeling to mix itself up with our sympathy for the afflictions of our brethren. At the same time I must say, that as a Protestant and a Protestant deeply responsible, I cannot but regard the Clergy of Ireland as men who are suffering on account of the faith which they profess. It is natural that this consideration should have great weight on our minds, and operate as a stimulative to our liberality.'

will go from their body to a leading papist to solicit his help in promoting what they call religious liberty. O that those who love Christ among the dissenters, may every where feel the strength of the Bible testimony against popery as the great whore, seated on the seven hills, *that great city*, which in the days of the Apostle *reigned over the kings of the earth*; and not confound lesser differences and evils, with *the mystery of iniquity and the mother of harlots and abominations of the earth*.

But the greatest difficulty in contending with popery, is, its extreme adaptation to the corruption of our fallen nature. It has that wherewith it can meet every desire of the natural man, and soothe every anxiety about the soul; for the literate it has prodigious stores of learning; for the illiterate it has its images, pomps, and shews; for the self-righteous, it has its innumerable ways of external service—for the most devout it has its unceasing prayers; for the musician, it has the most exquisite chaunts and anthems; for the painter the most splendid efforts of human art; for the imaginative, all the visions of fancy, its gloomy cloisters, lights, and processions, and incense, and beautiful churches with painted windows: and priests with splendid garments and varied dresses. To quiet the conscience, it has doctrines of human merit and works of supererogation; to alarm the indifferent it has fears of purgatory; to raise the priesthood, they can make a little flour and water into a god, and will themselves worship what they make. To give ease to the conscience of the man of the world, and the lover of pleasure, each sin has its indulgence and penance. All men at times are under fears of God's wrath; their conscience is touched, they are in anxiety, and at such times popery comes in and gives them a sop, that satisfies for the moment, and sends them into the sleep of death. It covers every lust, it calms every fear. It is the devil's cunning device of twelve hundred years' growth, for leading countless myriads to perdition. Let us *not be ignorant of his devices*.

Such are our difficulties from without, in contending with popery. The difficulties FROM WITHIN are

principally what have been noticed as the causes of the growth of popery. Of these the chief is *Corrupted Protestantism*. Though there has been an extended revival of real religion, we have very far fallen from our original standing as protestants. Was the church of England, everywhere, in its ministry, as clear in preaching the glorious gospel of the grace of God, as it is in its articles, prayer book, and homilies, and the writings of its first reformers—were we raised above the world, and sensitive of the glory of God and the purity of his truth as they were—had we that remarkable spirit of faith, realizing God's love and rejoicing in him, which he gave to them—were salvation by grace our theme as it was theirs—then our chief internal difficulties would be surmounted; but it is far otherwise. We have got deeply seated in our very principles of modern theology, that bitter root of popery, salvation by works; we are greatly secularized and settled in worldly habits; we have fiercely contended among ourselves about minor points; we have forgotten the state of the church of Christ as a despised, suffering, afflicted state, and that the portion of God's elect is bearing the cross now, that we may wear the crown hereafter. The providence of God seems likely speedily to awaken us effectually out of this day-dream of worldly prosperity, and as usual the cross is coming to prove and manifest the truth of the revival which God has also mercifully given.

It is remarkable how exactly Satan has sought to establish his empire and overthrow the truth by the like means in all ages. Luther in speaking on Gal. vi. 6,—*Let him that is taught in the word communicate to him that teacheth in all good things*,—speaks of his once 'wondering why the apostle should thus command the churches so diligently to nourish their teachers, seeing in popery all men gave abundantly; but since the pure faith had been preached, he knew the cause why they had such abundance of good things heretofore, and now the pastors and ministers of the word do want, and the professors of the gospel are as rich as sometimes Christ and his apostles were. This is the lot of the gospel when it is

preached, that not only no man is willing to give any thing for the finding of ministers and maintaining of scholars, but men begin to spoil, to rob, and to steal, and with divers crafty means one to beguile another.' And then, as almost with a prophetic eye, in a past history, giving us a type of what we have seen in our day, in Ireland, he goes on—

'Now we begin to understand how necessary this commandment of Paul is, as touching the maintenance of the ministers of the church. For Satan can abide nothing less than the light of the Gospel. Therefore when he sees that it begins to shine, then he rages, and goes about with all main and might to quench it. And this he attempted two manner of ways; first by lying spirits and force of tyrants, and then by poverty and famine. But because he could not hitherto oppress the gospel in this country, (praised be God) by heretics and tyrants, therefore he attempts to bring it to pass the other way, that is by withdrawing the livings of the ministers of the word, to the end that they being oppressed with poverty and necessity, should forsake the ministry, and so the miserable people being destitute of the word of God, should become in time as savage as wild beasts. And Satan helps forward this horrible enormity by ungodly magistrates in the cities, and also by noblemen and gentlemen in the country, who take away the church goods, whereby the ministers of God should live, and turn them to wicked uses. These goods, says the prophet Micah i. 7, *were gathered out of the hire of the harlot, and therefore to an harlot's hire shall they return.* It is impossible that such as are godly indeed should suffer their pastors to live in necessity and penury. But forasmuch as they laugh and rejoice when their pastors suffer any adversity, and withhold their living, or give it not with such faithfulness as they ought, it is a plain token that they are worse than the heathen. But they will feel, ere it be long, what calamities will follow this unfaithfulness, for they shall lose both temporal and spiritual things; for this sin must needs be grievously punished.'

The FALSE SECURITY in which the Protestant

Church has been resting is a most serious difficulty to which we are by no means yet awake. The victories over popery at the Reformation and the Revolution, the complete exposure of its idolatry : the display of it as the antichrist at the reformation ; and of its contradiction to the scriptures and to all just reason at the revolution,¹ and a century's quiet since, have occasioned this false security. Our legislative protections one after another have been removed, and still we have not yet awakened from our false security. And on what does this imagined security rest? On the enlightened spirit of the age? surely we have not yet to learn that *the world by wisdom know not God*. On the substantial good sense of the mass of the nation? surely we have forgotten the lesson—*cease ye from man—put not your trust in the son of man in whom there is no help*. But if we think our security rests upon the word of God deposited with us, and his people residing among us, let the history of Israel speak volumes. When were there holier men than when Jeremiah, Ezekiel, and Daniel lived? yet were the Jews carried captive to Babylon. When had the church a greater revival than in the first spread of the gospel from Jerusalem? yet was Jerusalem destroyed by the Romans, because in both cases of the abounding iniquity of the mass of the people.

Our difficulties from papists will most probably very greatly increase. As the papists increase, they will get more political power, and they are very subtle to use it. They very extensively already hamper and restrain the efforts of true Protestants,

¹ Keach, in his Treatise on Antichrist, published in 1689, has marked a difference between the early and later defenders of the Reformation. He begins his treatise thus: 'It is evident to all men who are of any reading, that most of our eminent Protestant ministers, both ancient and modern, do affirm, without the least doubt, that the Church of Rome is the great whore spoken of Rev. xviii. called Mystery, Babylon; yet we find that most worthy men, who have of latter times so well defended the gospel, have not so much bent their study this way, as to detect divers or most of her erroneous principles and detestable practices; which is rather to lop off some of the branches of this evil and cursed tree, than to dig it up by the root; for if it be clearly proved, that she is the Great Whore, viz. Mystery, Babylon the Great, Mother of Harlots, the whole falls at once.'

and, where they can, injure and annoy them. In Ireland what a bitter-spirit they have manifested in depriving the Protestant clergy of their legal income! How easily, if the Lord permit, may this spirit of persecution rise and grow, and bring on all the sufferings, through which the church may have to pass in these last days.

But having stated so distinctly our difficulties, let us also notice the great ADVANTAGES which God has given us in these days for our Christian warfare. The open manner in which the struggle is now commencing, diminishes our difficulty. We know who yet remains the implacable enemy of God and man. His proceedings are such that we can make no mistake. Had popery gained the advantages which it now has, in the days of the 1st, 2nd, or even 3rd George, there would not have been a spirit of religion diffused through the land to meet the enemy. But now there is a manifest revival of religion through our land, there has been such a large circulation of God's pure word, and such a diffusion of that true spiritual light, that popery has to make its way in a modified shape, and by very crooked paths. Its stir is the reaction of an attack; the lion has been roused in its lair by the hunters, and compelled to sally forth; but what injury he may yet do, we know not. It is a mercy that it is still permitted to us to testify openly and act decisively against this long lasting foe of the gospel.

Another advantage is, that the removal of all political disabilities from the papist, has served to manifest the real character of popery, and allows us also to speak with more openness and freedom than we perhaps ought to do towards a manacled opponent. One after another of political disadvantages and brands have been removed from popery in this empire; they have had a freedom given them perhaps unprecedented, not merely in protestant, but in papal countries; and what has been the effect? not corresponding returns of gratitude, but unceasing efforts to supplant and overthrow the religion of that country in which they gained these advantages, even *though there be the express oath, 'I do hereby*

disclaim, disavow, and solemnly abjure any intention to subvert the present church establishment as settled by law within this realm; and I do solemnly swear that I will never exercise any privilege to which I am or may become entitled, to disturb or weaken the protestant religion or protestant government in the United Kingdom.' The conduct of many of the papists since, in unceasing agitation, and the system carried on by them for depriving the Irish clergy of their incomes, furnish a just illustration of what popery is, and tell us most distinctly to make no peace with Rome. The Bishop of London forcibly proved in his address of Dec. 3 last, that the object of the papists was to starve protestantism out of Ireland: he said, 'That is palpably the policy of those who have withheld their just dues from the clergy of the protestant church. I say, Gentlemen, that it is clearly their policy; and I have a right to say so, because they have themselves avowed it. They have avowed it, not through any unauthorized organs, but through the most accredited channels; and it is from day to day declared, by those who have a right to speak on behalf of large bodies of people in Ireland, that it is their determination to drive protestantism out of one of its—strong-holds, I was going to say, but the expression seems to be now scarcely applicable;—and yet I will call it a strong hold; for every branch of the catholic church, which holds the pure faith of the gospel, and dispenses it through an evangelical ministry, is a strong-hold of the truth; and such is the church in Ireland: and therefore, as far as we can prevent it, under Divine Providence, protestantism shall not be driven out of Ireland by a system of blockade and starvation.'

A conflict more arduous than the church of Christ has yet passed through seems then rapidly hastening on. Our advantages may hasten the last struggle. May we remember, that we conquer by suffering. Bad men's minds are too excited by evil principles on every side to rest; and God forbid, that there should ever cease to be among good men, those who will, at the extremest hazard, yes, and at the loss of fortune, worldly reputation, ease, and life itself, proclaim the

only saving name of Jesus to dying men, and the vanity of every other foundation of hope.

What then are THE DUTIES to which God now calls us as Protestants, at this time when we see so manifestly that he is permitting popery to advance again amongst us? We shall see those duties more clearly, if we can ascertain the mind of God as to this foul corruption of his gospel, and the character of those who protest against it. It appears from the Scriptures, as if there would be some last success before its fall, and then its final destruction.

With regard to this LAST SUCCESS, many think the faithful witnesses have not yet been slain as predicted, Rev. xi. But without entering into questionable prophecy, it is clear from various predictions, that sufferings, some of which are connected with Popery, precede the latter day glory of the Church. The last view of popery before its fall, is in the attitude of triumph; *the whore is riding on the beast arrayed in purple and scarlet, decked with gold and precious stones and pearls, having a golden cup in her hands*, Rev. 17. In Daniel xii. 10, we read among the last things, *many shall be purified, and made white, and tried, but the wicked shall do wickedly*. In Rev. vii. the saints are described as coming to their glory, out of that which is emphatically *the great tribulation*. In Rev. xiv. 12, 13, *the patience of the saints and the dead in the Lord*, are mentioned in immediate connection with the fall of Babylon, and the gathering of the harvest to the heavenly garner. In Rev. xvi. 14, *the gathering to battle* is connected with the coming of the Lord *as a thief*. In Rev. xvii. 14, the horns *make war with the Lamb*.

The beast on which Popery rides, had been mentioned twice before, and with a remarkable difference each time. The 1st, With the crowns on the heads, pointing out the first or Pagan state of the Roman Empire;—The 2nd, with the crowns on the horns, pointing out the second or papal state of the empire, and the 3rd, without crowns, either on heads or horns, pointing out the democratic form of that empire. On the beast, in this state, popery rides, *directing it for a season in its last work*; and how

awful is the description of the whore in this attitude, *drunken with the blood of the saints, and the blood of the martyrs of Jesus.* We may yet have from popery and democracy in union, a more fierce persecution than the Church of Christ has yet endured, one, as Cecil puts it, 'general, bitter, purifying, cementing.'

But popery with all its allies and followers, is doomed to FINAL AND SPEEDY DESTRUCTION. It has long been consuming by the word of God, but it has yet to receive its final overthrow. There are two parts of this overthrow;—

First, DEMOCRACY; the ten horns without crowns, or the kingdoms of the Roman Empire in its last state, are described as making her desolate. *The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.* Something of the beginning of this we have probably already seen in France, Spain, and Portugal.

But the great and final destruction is at THE COMING OF THE LORD. The testimony of St. Paul here is above all exception; (2 Thess. ii. 8.) speaking of the Man of Sin, he says, *then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.* That coming, in the writer's view, can be nothing less than the coming of our Lord Jesus Christ, and our gathering together unto him, mentioned in the first verse of the chapter, and the revelation of our Lord Jesus Christ from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus, mentioned in the former chapter. It is the time in short, when he shall come to be glorified in his saints, and to be admired in all them that believe. O awfully glorious, and quickly approaching day of Christ! infinitely desirable to his people! infinitely terrible to his enemies! the Lord himself prepare us and make us ready for it.

But what, in the mean time, are the duties of the FAITHFUL WITNESSES FOR CHRIST? He will ever have his faithful witnesses, *the gates of hell shall not prevail against his church.* Their character

is, that they have *the Father's name written on their foreheads*; the divine likeness is imparted to them by the Holy Spirit; this likeness marks their love, purity, holiness, mercifulness, and righteousness; they are *not defiled with women*, they are free from that spiritual whoredom or idolatry, which marks the papacy, *and they follow the Lamb whithersoever he goes*, not swayed by human authority, but by the leadings of the Divine Redeemer; they hear his voice and they follow him; his word is their law, and his Spirit their guide. O how difficult to attain this character amidst all the temptations of this evil world!

The duties of the faithful witnesses by which they approve their fidelity to Christ our Lord, in these trying times, are GENERALLY such as follow:

PRAYER AND WATCHFULNESS. The scriptures very much insist on these things, with reference to these very days. Matt. xxiv. 42; xxv. 13. Mark xiii. 33—35. Luke xxi. 16. *Watch ye, therefore, and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.* The Reformers were eminently men of prayer. How striking the testimony to Luther, 'Not a day passes in which he does not employ in prayer, at least three of his very best hours.' Similar is the testimony to Latimer—'In prayer he was fervently occupied, wherein, oftentimes, he continued so long kneeling that he was not able to rise without help.' Here was the secret of their firmness in stemming the flood of wickedness, and the root of that success which God gave them over popery.¹

Entire DEVOTEDNESS TO GOD, as it is the genuine effect of the Protestant principles of our free salvation, truly received through the gift of the Holy Spirit, so it is the special duty and safety of these days; I say safety on that statement of our Lord, *Whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall save it.* Gospel principles bring us to a complete surrender of our-

¹ In the Litany of Edward the Sixth's days, this clause was added, '*after privy conspiracy*, 'From the tyranny of the bishop of Rome and *all his detestable enormities*,' good Lord deliver us.

selves as a *living sacrifice unto God*. (Rom. xii. 1.) Nothing short of this is Christianity, and nothing but believing the death of God's only Son for our sins, can really raise the heart in joyful love to this state. This was the spirit of our Reformers. When Ridley was told, by his renegade chaplain, West, he must 'either agree or burn,' he wrote (8th April, 1554) an answer of beautiful simplicity and devotedness. (See *Godly Letters of Martyrs*, page 40, 41.) In this he says, 'It is a goodly wish that you wish me, deeply to consider things pertaining unto God's glory, but if you had wished also, that neither fear of death; nor hope of worldly prosperity, should hinder me from MAINTAINING GOD'S WORD, AND HIS TRUTH, WHICH IS HIS GLORY AND TRUE HONOUR, it would have liked us well. * * * I esteem nothing available for me which will not further the glory of God. * * * I know the Lord's words must be verified in me; that I shall appear before the incorrupt Judge, and be accountable to him for all my former life. And although the hope of his mercy is my sheet anchor of eternal salvation, yet I am persuaded that whosoever wittingly neglects and regards not to clear his conscience, he cannot have peace with God, nor a lively faith in his mercy.' It is an affecting fact, that West's apostacy (though covered over with pretended religion) could give him no peace. After receiving the bishop's letter, he pined away with grief and remorse, and presently died. (See *Ridley's Life of Ridley*.) There is no lasting safety but in God's love being so believed as to lead us to entire devotedness, and, blessed be God, this is our happiness as well as our safety. It is the loss of genuine Protestant principle that has occasioned the loss of this devotedness, and has made formal Protestantism, wherever it be, a dead letter as to any power and influence. The Holy Spirit gives us, in a believing view of God's glory, as displayed in the death of Jesus on the cross for us, the same mind that God has; we love what he loves, hate what he hates, have one end with him, and are wholly his: thus to know him, to be like him, to glorify him, and to enjoy him, is our happiness, now and for

ever. *Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

KNOWLEDGE OF THE PECULARITIES OF POPERY, and of THE SCRIPTURAL ANSWERS to them is another duty in this day. The great peculiarity is the artfully sustained system, salvation by works of man, under the mask of salvation by grace through faith; all other parts of the apostacy flow from this evil fountain. Cramp's text book of popery will shew you their accredited principles; and to meet all that they can bring, you will find ample materials in Bishop Jewell's Defence of his Apology, in Archbishop Usher's Answers to a Jesuit (just republished, at the Cambridge University Press), Bedel's Letters to Wadsworth, Bishop Hall's No Peace with Rome, and Bp. Gibson's Preservative against Popery, and above all, as full of the sweet spirit of the gospel of Christ, in Fox's Book of Martyrs. The Protestant memorial, by my friend Hartwell Horne, is also a most valuable little compendium of information. A full knowledge of the Bible, and especially of the Epistles to the Romans, Galatians, Timothy, and the Thessalonians, and of the Revelation, will furnish the infallible answer to all that popery can say. Let us never be drawn from the main bulwark of Protestantism, the sufficiency of the scriptures. (2 Tim. iii. 15—17.) The selections from the works of the Reformers, given in the volume to which these remarks are introductory, may shew you the scriptural foundations of Protestantism.

CONFESSION OF CHRIST is a duty at all times; *whosoever shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* Matt. x. 32, 33. O may this awakening and encouraging motive powerfully impress all our minds at this time. May we ourselves be taught, by the Spirit, the things of Christ, and have thus clear views of salvation by grace in all its riches, freeness, fulness, and extent; a salvation for sinners as ample as the world, *treasured up in Jesus* for all men, and received and

enjoyed by simple faith in the divine testimony, a faith filling us with joy and peace in the very act of believing God's precious promises concerning Christ our Saviour. The first Christians *overcame* the pagan persecutors, *by the blood of the Lamb and the word of their testimony*, and we shall overcome, in these days, by similar means. "Witnesses" is the very name of our character and office till our Lord returns, and our testimony is, *We have seen and do testify that the Father sent the Son to be the Saviour of the world.*

TO TAKE HEED TO THE SURE WORD OF PROPHECY, is another general duty of these days. The command is given positively; *ye have also a more sure word of prophecy, whereunto ye do well that ye take heed.* The neglecters of it are called *scoffers*, saying, *Where is the promise of his coming?* the evil servant is described as thinking *my Lord delayeth his coming*; the blessing on a due regard to prophecy, is repeated at the beginning and the end of the most difficult book of prophecy. (Rev. i. 3; xxii. 7.) O what Christian dare then throw slight and ridicule upon this study! Say you it has led to all sorts of enthusiasm and extravagance of error? But is it not one of Satan's devices, to discredit that which most tends to his overthrow? It is our light in the darkness, (2 Peter i.) it is our comfort in the hour of sorrow. (1 Thess. iv. 14—18.) Hope, clearly developed in prophecy, is the very helmet of salvation in the battle, (1 Thess. v. 8.) and the anchor of the soul in the tempest. (Heb. vi. 19.) Attend then to prophecy.

Prophecy at this era, points out three SPECIAL duties as incumbent on the Church of Christ, under the sublime imagery of three angels going forth from God. (Rev. xiv.) Let us notice the office of these angels.

The first duty, is, to SEND THE GOSPEL THROUGH THE WORLD. *I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and*

the sea, and the fountains of waters. (Rev. xiv. 7, 8.) In our day, and within the recollections of many yet surviving, we have seen this great work going on from small beginnings to a state that gives hope that Christians may yet awake to an adequate sense of their duty to the heathen. Without excluding the great work of the Reformers from Wickliffe downwards, in translating the Scriptures, and giving them to the people; and the earlier efforts in Christian Missions of Eliot and Brainerd, the Christian Knowledge, Gospel Propagation, Scotch and Moravian Missions; it is, still, in our day, contemporary with the beginning of the judgments on papal kingdoms in the first French Revolution; that efforts corresponding to the largeness of the terms of the prediction, open, conspicuous, and universal, have been made. This work, remember, precedes the hour of judgment on Antichristian kingdoms. It will be little aided by dead, nominal Christianity, but it is an enlarged means of confessing Christ through the world. This is the work in which, whatever mixture of human infirmities they may have had, our chief Religious Societies are now engaged, and blessed be God, it is a work year by year increasing,¹ and which he has owned with the highest success, gathering his elect from every land into her Church.

But let us see to it, that it be THE EVERLASTING GOSPEL that we carry and make known both at home and abroad. A protestant Minister asked a papist Why she did not attend the protestant church? She replied, for three reasons; because she heard nothing of Jesus Christ, found no worshipping congregation, and saw no connection between the Minister and peo-

¹ The following statement, (taken from the Missionary Register, a truly valuable work, which all who love the progress of the gospel should read,) exhibits the progress of the income of the known Religious Societies in the Protestant churches in the last thirteen years. About nine-tenths of this income is British. To God be all the glory!

	£		£		£
1823,	367,373	1828,	533,340	1832,	604,872
1824,	406,426	1829,	601,367	1833,	655,498
1825,	474,960	1830,	627,381	1834,	680,134
1826,	494,039	1831,	619,645	1835,	778,035
1827,	502,072				

ple. It is too true this has been the awful state of many a nominally Protestant parish Church in our country, and we see in it why popery has so grown; and popery which does hold truth, though it be leavened, is better than such a formal dead Protestantism. Let us then take care what gospel we make known, remembering the solemn, twice repeated curse, *though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.* What that gospel is, is clear from repeated testimonies in the same epistle: *The Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world, is its main doctrine, and this is clearly laid out in that most distinct statement of our free justification in him, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.* Surely it must be felt, that a very different gospel to this has been preached extensively, and destructively, over decayed protestant churches.

And let us see to it, that this gospel is connected with that awful sanction *the coming judgment*, in which the Lord will discriminate between those who have received his grace, and the unbelieving and fearful of this world; between those who serve him, and those who serve him not.

The second duty is, TO PROCLAIM THE FALL OF BABYLON. *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* (Rev. xiv. 8.) Here is the next important work of the Church, to which it is of vast moment that its energies should be now directed. While we feel, while we in every way shew love to the papists, and because we love them, therefore hate so much the chains which imprison them, the poison which destroys them, the unsound ship in which they are sinking, let us testify irreconcilable enmity to

popery as man's bitterest foe, and doomed of God to certain and speedy destruction. Let us more distinctly shew that Rome is Babylon; that it shall surely, (twice is the fall mentioned to indicate the reality,) suddenly, (Rev. xviii. 8—10.) swiftly, (Rev. xvi. 19,) and for ever fall; as a mill-stone cast into the sea, *thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* (Rev. xviii. 21.) This is that offensive weapon, the sword of the Spirit, which is the word of God, that can alone meet all the sophistries of popery. Soft and polished words, arguments from reason, and powerful eloquence displaying its inconsistency and absurdity, are valuable in their place, and very thankful we have to be for such advocates; yet these no more penetrate the skin of the dragon, than straws do that of the crocodile. It is the word of the living God that is irresistible. May not God withhold his full blessing from all that which, however it may be courteous to man, yet does not rise to the full testimony of his word? Nor must we be stopped by unbelieving notions of charity. It is very remarkable how the heavenly Host are described as praising God for the fall of Babylon. *I heard a great voice of much people in heaven, saying, Hallelujah, salvation and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand; and God commands his people to rejoice in it, rejoice over her thou heaven, and ye holy Apostles, and prophets, for God hath avenged you of her.* The causes of this joy are the removal of reproaches against the gospel, the dishonour put on our Lord, and the darkness, misery, and sin, entailed on men by this apostacy.

The mode in which this duty is to be fulfilled is very varied. There are RELIGIOUS SOCIETIES by which something may be done. And even the extravagance of rash zeal is better than the lukewarmness of modern protestants on this point. (Rev. iii. 15.) The Reformation Society is now active and *useful, and has nothing to do with the politics of*

this world. Its 'Protestant Journal,' should be encouraged, and its useful short tracts and hand bills enable ministers to meet the like methods of papists seeking to spread popery. The French Protestant Tract Society, and the European Missionary Society, furnish us with doors of access to foreign papists, and justly claim support from us.

SERMONS AGAINST POPERY well become us as ministers of the church of England. We are under that discipline which states in its very first canon, 'All ecclesiastical persons having care of souls, and all other preachers and readers of divinity lectures, shall to the uttermost of their wit, knowledge and learning, purely and sincerely, without any colour or dissimulation, teach, manifest, open and declare, four times every year at the least, in their sermons and other collations and lectures, that all usurped and foreign power (forasmuch as the same has no establishment nor ground by the law of God) is for the most just causes taken away and abolished.'¹

¹ The following circular of the Venerable Bishop of Salisbury suggests a suitable method of fulfilling this canon.

To the Clergy of the Diocese of Salisbury.

Reverend Brethren,—Most cordially and readily do I assent to the justice of the call which has lately been made upon us, as ministers and members of the Church of England, by some zealous friends of the Reformation, to co-operate with the members of a foreign Protestant Church, in expressing our gratitude to God, by commemorating the blessing of the Reformation, and especially by distinguishing and celebrating, on our part, the completion and publication of the first English translation of the Bible, on the 4th of October, 1535. There is another day, which evidently deserves to be celebrated by us as the birth-day of our Reformation—the day on which was completed our emancipation by law from the foreign supremacy of the Pope—the 20th of March, 1534, on which the act passed, by which the power of the Pope in this country, and all connexion with Rome, were for ever abolished, and the supremacy of the King, in all causes ecclesiastical and civil, within his dominions, was re-established. I say re-established, because, before the eleventh century, the English sovereigns rejected with indignation the jurisdiction of the Church of Rome. The supremacy of the King you are required, by the first canon of the church, publicly to declare and maintain to your congregations four times at least in every year. The 4th of October, therefore, and the 20th of March, may well be appropriated as two of the days for our observance of the canon. There are, besides, two other days in the year distinguished by events intimately connected with the great Protestant interests of our country, and consecrated in our Liturgy by special forms of prayer,—*the King's accession* and *the 5th of November*—the former relating to the commencement of our present Protestant dynasty, and the latter to an indelible evidence of the hostility of

The preaching of Tercentenary Sermons, on the 4th of October 1835, was a commencement of a practice too important and too useful to be discontinued. Let our parishioners and congregations understand what the bitter root of popery is, that they may all join in the dying prayer of good King Edward the VIth, 'O my Lord God, defend this realm from papistry and maintain the true religion, that I and my people may praise thy holy name, for thy Son Jesus Christ's sake.'

PUBLICATIONS AGAINST POPERY may be multiplied. O what a reproach is it to the protestant church of England that the vast body of information

Popery to our Protestant religion and establishment—that religion and establishment, which the three powers of the realm are bound, by the most solemn oaths and engagements, to protect and maintain.* There are, therefore, *four* days in the year, on which you may so fulfil the first canon of our church, as to combine with the observance of it, in your discourses, subjects of the deepest interest to us, as Christians, as Protestants, as ministers of the Church of England, and as loyal subjects, by inculcating to your congregations the truth of scripture, and the vanity of traditions,—the deliverance of our country from a Popish dynasty,—the inextinguishable hostility of Popery to our national institutions,—and the emancipation of our church from subjection to a foreign bishop, and from the idolatry, apostacy, and anti-Christianity of his Church.

The Protestant religion, the Protestant people, and Protestant wealth (whatever Papists may assert) are still the ascendants in the empire: and nothing but indifference to the blessings we enjoy in the profession of our Protestant faith, and ingratitude to that gracious Providence which restored it in the sixteenth century, can ever enable Popery to regain in this country the domination which it once possessed here. Let *Commemorative and Conservative Associations* multiply; be active, co-operative, and united, and it never will regain it. Let us be true to the Protestant faith that we profess, and faithful to *the Church* of which we are members, and "the gates of hell," with all the powers of darkness, of error, and idolatry, "shall not prevail against it," or its doctrine.

I am, Rev. Brethren,

Your faithful Friend and Brother in Christ,

T. SARUM.

Palace, Salisbury, July 1, 1835.

* At the commencement of every Parliament, the members are summoned to their legislative duty by the king's writ, and are expressly convened to 'defend the church,' as well as 'the state,' against imminent perils.' If certain persons are *now*, by a very strange anomaly, admitted into Parliament, from whom 'peril' to the church is especially to be apprehended, they must feel themselves bound in conscience (if they consult their conscience), by the tenor of the King's writ, to 'defend the church' of England and Ireland; and, by their own declaration, to do nothing to its detriment or loss!

and evangelical truth, full of the savour of Christ and the spirit of his gospel, Fox's book of Martyrs, should not have been republished since 1684. Nine editions appeared in the course of the preceding 120 years, and not one full edition in the 150 subsequent years! It is hoped that this reproach will soon be rolled away. But a series of other publications are greatly needed now, adapted to the present state of the world, such as HISTORICAL Tracts, giving authenticated accounts of the Inquisition all over the world; pictorial as well as historical representations of what popery has really done;—who can forget the influence of early looking at such representations of its cruelties in Fox's Martyrs. The martyrdoms recorded in Fox, Leger, &c.; the history of Bartholomew's Day in France, the cruelties of D'Alva in the Low Countries, furnish painfully ample materials. To this evidence of fact, may be added modern information respecting popery, the difference between protestant and papal countries, even where contiguous, as in Switzerland; a just display of the present state of Irish superstition, and contrasting it with Scotland. With these might be given facts shewing the effects of the pure protestant faith, and the present activity of protestant missions. To these historical facts, tracts containing DOCTRINAL statements drawn from the word of God, are now wanted; such as popular expositions of the predictions in Daniel, 1 Tim. iv., 2 Thess. ii., and in Revelations respecting popery; its true character exhibited from its own canons and catechisms, and their manifest opposition to the good tidings of great joy brought to us through Christ Jesus.

To COUNTERACT THE machinations of the PAPISTS in our colonies is an immense duty lying upon this country. What is the real fact? a tide of population is pouring from these countries into our colonies, partly uneducated English, partly Irish catholics, generally with but little religion; they go away from all the means of grace and the scriptural light of this country, and no provision, or most inadequate provision, is made for their instruction. The papists are fully alive to this state of things, and are sending

forth their missionaries east and west, north and south. Protestants should preoccupy the ground, and fill the field with wheat, that the enemy may be less able to introduce the tares.

The third duty is to DENOUNCE GOD'S WRATH ON ADHERENCE TO POPERY. *And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.* (Rev. xiv. 9—11.) Observe who it is denounces this! An angel from the Lord; look at the strength of the statement, and say not in the spirit of modern infidelity, miscalled liberalism, when men denounce God's wrath on adherence to the beast and his image; 'how can you be so uncharitable as thus to denounce wrath on millions of your fellow-creatures, and fellow subjects!' The more they are, the more necessary it is to speak openly; and the real charity, the true love to them is to believe God's word, and not man's word, and to forewarn them most plainly of their danger and ruin, while in their present state. The Roman Bishop Milner may, with all sincerity, say, when speaking of our calling Rome the great harlot, 'I shudder to repeat these blasphemies, and I blush to hear them uttered by my fellow Christians and countrymen!' but if our eyes have been opened to the enormities of popery, the shuddering will be at the danger of supporting such enormities, and the blushing at belonging to them, and it will be found to be no blasphemy but the very truth, to testify this scriptural character of popery. The first enemy was so CHARITABLE as to say, *Ye shall not surely die.* O false charity, which brought ruin into our world! The real love was the love of the Creator, expressed in the words, *In the day thou eatest thereof thou shalt surely die.*

The Reformers felt this wrath so strongly, that hundreds of them cheerfully yielded their bodies to the burning flame rather than consent to popery. They wept over those who, rather than undergo papal cruelties, went to mass with their bodies, though they abhorred the idolatry of its worship in their consciences. They put the wrath of God against the terrors of man, and willingly went through their suffering and fiery trial, that we might have the gospel. The Lord give us, their successors, grace, if called thereto, to be equally *faithful unto death*. All the strength of this warning of the third angel, may soon be needed in this country, and nothing but the strong meat of the Bible and its powerful denunciations, can sustain the soul in the agonies of conflict with the powers of darkness.

In conclusion, let us contemplate the GLORIOUS REWARD of the faithful witnesses for Christ. It is the joy to be attained hereafter that will make us endure the present cross ; it is *the prize of our high calling* that will stir us to run with undiminished ardour and unwearied patience, *the race that is set before us*. Read the glowing account of the faithful who have been sealed by the angel, and of the company who have *washed their robes, and made them white in the blood of the Lamb*, given in Rev. vii. Read the bright description of the same glorious sealed company, in chapter xiv. standing with the Lamb on Mount Zion, and does not your heart burn within you to be numbered with them ? Read of the happy company, of whom it is said, *Blessed are they which are called to the marriage supper of the Lamb*. Observe how those with the Lamb, *the King of kings and the Lord of lords*, are called and chosen, and faithful. See how the armies which were in heaven, follow the Rider upon the white horse called *Faithful and True*, and the word of God, each upon white horses clothed in fine linen white and clean. See the glories of their reign with Christ, in chapter xx. and the glories of the heavenly Jerusalem, their everlasting abode, in chapter xx. and xxi. and of the *Lord God giving them light*, and their *reigning for ever*. These things are infallibly true, and to come ; and Oh, does not your heart pant after

these glories? We have difficult duties in this day, and the difficulties may, very likely, greatly increase, but we have a glorious prize in view. May we *fight the good fight of faith, and lay hold on eternal life*, looking to the joyful hope of that *crown of righteousness laid up for us, which the Lord the righteous Judge will give us, at his appearing, and kingdom, and not to us only, but to all them that love his appearing.*

The Author cannot close, without lifting up his heart in fervent prayer to the Father of mercies and God of all comfort, that we all, who love our Saviour Christ in sincerity, may give our firm, constant, and unflinching protest against all those peculiar principles of popery which are developed in the decrees and Canons of the Council of Trent, in the Creed annexed to it, in the Trent Catechism, and in the Roman Missal. May we protest against them as opposed to the pure doctrines of the word of God, so clearly stated in the Confessions of faith made at the Reformation; may we protest against them as anti-christian and idolatrous, and manifesting that the Pope and the Church of Rome is that apostate and fallen Church, set forth in the Scriptures as the Man of Sin, and Babylon the Mother of Harlots. May we also have grace to protest against that falling away from the principles of our Protestant Reformers, which has been too manifest in the Protestant Churches, and by which they too have so largely returned to the false principles of popery, more or less maintaining justification by the works of man, and denying the grace of Christ: (Rom. xi. 6.) a falling away which leaves only a nominal Protestantism, but really the first principle and main root of popery. May we have grace distinctly to avow our conviction of the unutterable magnitude and importance, as it concerns the glory of the great God and the salvation of our fellow men, of maintaining in purity, simplicity, *and prominence*, those blessed truths that *there is*

none other name under heaven, given among men, whereby we must be saved, but the name of Jesus,—that other foundation can no man lay than that is laid, which is Jesus Christ,—that we are complete in him,—who is made of God unto us wisdom, righteousness, sanctification, and redemption. And may the Lord whom we thus confess before men, in the day of his appearing, confess us before his Father which is in heaven.

PRAYER

IN BEHALF OF THE IRISH CHURCH, SUFFERING AFFLICTION AND PERSECUTION.

O THOU, the God of all grace, who hast called us to thine eternal glory by Christ Jesus, forewarning us that we shall have to suffer for well-doing, and instructing us to sympathize with those that suffer as fellow-members of one body ; we desire now, especially, to commend unto thee our brethren in Ireland, made to endure afflictions, because they belong to a church, which holds and confesses the truth as it is in Jesus. O Lord, guide, strengthen, comfort, and uphold them by thy faithful promises, the light of thy countenance, and the continual aid of the Holy Spirit ; and grant such grace to them, that they may boldly and constantly testify the word of thy grace, and that all their sufferings may work for thy glory, their good, and the furtherance of the Gospel of our Lord Jesus Christ.

Seeing, also that thou hast commanded us not to render evil for evil, or railing for railing, but contrarywise blessing ; knowing that we are thereunto called, that we should inherit a blessing, we pray for those who have injured us, that thou wilt have mercy upon them also ; and turning them from the error of their ways, bring them to see and rejoice in the light of thy truth, that with one accord we may together praise thy holy name.

Deliver, O thou chief Shepherd of the sheep, thy flock every where, from its many enemies. O thou God of peace, that brought again from the dead our Lord Jesus, enable us to glorify thy name in all our afflictions, and after we have suffered, make us perfect ; stablish, strengthen, and settle us through Jesus Christ, to whom with thee O Father, and thee O Holy Spirit, three persons in One God, be glory and *dominion for ever and ever. Amen.*

PRAYER SUITED TO THESE TIMES.

ALMIGHTY Father, whose name is love, and who hast so shewn thy love to the world, that thou gavest thy only begotten Son for our salvation ; we come to thee in the name of Him, who ever liveth to make intercession for us.

O Lord, we have been most unbelieving in thy word, and most unthankful for that great benefit—the good tidings of thy grace in Christ Jesus ; and now we see thine enemies and ours, endeavouring to darken that glorious light, and keep far from us all the comforts of thy great salvation. We deserve to lose that blessing which we have so greatly neglected. But, O God of all grace, pity us, spare us, and help us in our necessities. Pardon our sins, which are many and great, and for thine own name's sake, turn us again O God of Hosts, and cause thy face to shine, and we shall be saved.

And, O Lord, seeing all things around us are disquieted and troubled, and there is no sure standing for our feet but on that word which endureth for ever ; we pray thee to set our feet upon that rock. O let the word of Christ dwell in us richly in all spiritual wisdom and understanding ; and grant, that we may meditate therein day and night. Guard us thereby from all error, and guide us thereby into all truth ; and may we shine as lights in the world, holding forth the word of life.

O Lord, deliver us from all false doctrine, heresy and schism ; take away from us all unbelief, hardness of heart, and contempt of thy word. Raise up every where faithful ministers, revealing thy love in Christ Jesus to them, and enabling them, boldly, freely, and constantly, to proclaim the gospel of thy grace.

Bless all societies formed for this end. Give grace to all who conduct them, that nothing may be dearer and more precious to them than thy truth,

and that they may ever have wisdom to discern, faith to receive, love to embrace, and steadfast courage to maintain that truth, against all the assaults of the world, the flesh, and the devil.

Grace be with all them that love the Lord Jesus in sincerity. Unite their hearts together as the heart of one man. May the enemy no longer prevail over us, to lead us to envy, vex, or harrass each other; but whereunto we have already attained, may we walk by the same rule, and mind the same thing.

O Lord, bring thy people out of Babylon, before thy judgments descend upon it. May the warnings which thou hast given in thy holy word, be more distinctly and loudly proclaimed, till all thy people separate themselves from that Man of Sin, whom thou wilt destroy with the brightness of thy coming.

Every where may thy church be like the wise virgins, ready and prepared for the return of their Lord. May we take heed lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Give us grace to watch and pray always, that we may be accounted worthy to escape those things which shall come to pass, and to stand before the Son of Man.

Lord, gather in thy people Israel from every land; take away their sins, and turn away ungodliness from Jacob, that the receiving of them may be as life from the dead, and their fulness be far more the riches of the world than their casting away was; and so every where the Gentiles may fear the name of the Lord, and all the kings of the earth thy glory.

Thus may all the rich promises of thine own word be speedily accomplished, and the kingdoms of this world become the kingdom of our Lord and his Christ; and the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hear us, O hear us, for Jesus Christ's sake. *Amen.*

PRAYER FOR INFIDELS.

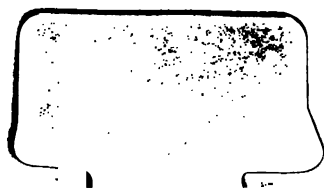
O THOU who hast called thy people to make supplications, prayers, intercessions and thanksgivings for all men, for thou wouldest have all men to be saved and to come to the knowledge of the truth, I come unto thee in behalf of those who are denying the Lord that bought them, and bringing upon themselves swift destruction,—who are treading under foot the Son of God, and counting the blood of the covenant, wherewith they were sanctified an unholy thing, and doing despite to the spirit of grace. O thou Father of mercies and God of love, forgive them for they know not what they do. Thou hast opened my eyes to see thy love towards me when an enemy to thee, and a rebel against thee, thou hast led me to see in the death of thine own Son, that thou lovest me a sinner with intense love, whilst thou hatest sin with unutterable abhorrence, and so I see thy glory in the face of Jesus, and return unto thee who hast redeemed me, and delight in thee my most holy and most loving Father ; O open their eyes to see thy love to them in Christ Jesus, for thou so loved the world that thou gavest thine only begotten Son, that whosoever believeth in him should not perish but have everlasting life. In this day of rich, free, abounding grace, where sin abounds, O let grace more abound, and reign in their salvation unto eternal life through Jesus Christ, that multitudes may be snatched as brands from destruction, and become everlasting monuments of thy loving kindness to the chief of sinners. Hear, O hear me for Jesus' sake. *Amen.*

PRAYER FOR PAPISTS.

O LORD, known unto thee are all thy works from the beginning of the world. Thou, hast foretold that the day of Christ should not come, except there came a falling away first, and the man of sin were revealed. We have seen that falling away, and we now behold millions calling themselves by the name of Christ, partaking of the sins of Babylon, and in fearful danger of receiving of her swiftly coming plagues. I now earnestly then call upon thee to have mercy upon them. Long hast thou delayed thy threatened judgments, by thy goodness leading men to repentance; O exalted Prince and Saviour, bestow repentance and remission of sins on the papists. Open their eyes, O heavenly Father, to see the wrong which they do to him, who is the propitiation for the sins of the whole world, and, having been once offered, hath put away sin by the sacrifice of himself. Open their eyes to see the speedy ruin coming upon all who belong to Babylon, who shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Open their ears, in this day of grace, to hear thy loving invitation to them. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. O Lord, may multitudes every where in this accepted time hear thy word and flee out of Babylon. May thy people every where lift up their voice as a trumpet, and point them to the only Lamb of God which taketh away the sin of the world, and may all the ends of the earth look unto thee and be saved. And speedily come, O Divine Redeemer, and put an end to the days of sin and sinning, and reign triumphantly King of kings, and Lord of Lords over the whole earth. Hear and answer, O heavenly Father, for Jesus' sake. *Amen.*

THE END.





BY THE SAME AUTHOR.

THE CHRISTIAN STUDENT, designed to assist Christian in general in acquiring Religious Knowledge; with LIVES of those who shined in the various classes of society. Third Edition, 1860. 72 pp. 6s. boards.

THE CHRISTIAN HEARER, a Treatise designed to show the importance of Hearing the Word, and to assist Christians to meet with Profit. Twelves. Fourth Edition, price 6s. boards.

A TREATISE ON PRAYER, designed to promote the Spirit of Devotion. Twelfth Edition. Twelves. Price 2s. boards.

A SCRIPTURE HELP, designed to assist in Reading the Bible Profitably. Fifteenth Edition. Twelves. With Maps. Price 4s. boards.

A TREATISE ON THE LORD'S SUPPER, in Two Parts. Seventh Edition. Twelves. Price 2s. boards.

An Abridged Edition of each of the above, price 6d. sewed; or the whole in one Vol. Eighteens, half bound. Price 2s. 6d.

A COMPANION TO THE HOLY COMMUNION, being an abridgement of the 'Treatise on the Lord's Supper.' Seventh Edition. Eighteens. Price 2s. in threep., or in Thirty-two's. Price 2s. in half or full; or 4s. in sixteen.

THE CHIEF CONCERNS OF MAN for Time and Eternity. A Series of Discourses. Second Edition. Eighteens. Price 3s. in cloth.

PREPAREDNESS FOR THE DAY OF CHRIST, urged on all Christians. Being the substance of Four Sermons. Third Edition. Price 1s. 6d. cloth.

COMFORT IN SORROW, at the Saviour's Death, Resurrection, and Return, the Christian's Consolation in the Loss of Dear Friends. The substance of Two Funeral Sermons, preached July 27, 1834, in the Parish Church at Walton, in the Death of the Beloved Wife of T. ———, Jun. Esq. Price 6d. sewed.

CHRISTIAN PSALMODY, a collection of songs and Psalms, Hymns, and Religious songs. 2s. sheep; 7s. 6d. roan.—An edition in large print in the press.

SERMONS.—On 'Justification,' 1s. 6d.; Church Missionary, 6d.; Visitation Sermon, 1s.; Jesus' Sermon, 1s. 6d.; Comfort in Sorrow, 6d.

TRACTS.—The National Fast of 1822, 1s.

COTTAGERS' GUIDE, 6d. each. No. 1.—The Holy Scriptures. No. 2.—The Great God. No. 3.—Creation. No. 4.—Providence.

The four bound in cloth together, 6d. each.

THE CHRISTIAN FAMILY LIBRARY, published periodically, 18 volumes have already appeared.